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MEMOIR OF THE REV. STEPHEN BARKER,

LATE PASTOR OF THE BAPTIST CHURCH,
HENLEY-IN-ARDEN, WARWICKSHIRE.

THE life of a Dissenting minister, situate in an obscure town, and stationed over a small church, usually affords but few incidents from which to compose a narrative of general interest. Little variety occurs in the discharge of his public duties. The same obligations and the same employments return, month after month, and year after year. Events, indeed, of local interest now and then transpire, which relieve the uniformity of the sacred office, and secure the attention of those whom they directly or even remotely concern—but they are far too inconsiderable to introduce into a record of his life. It is his lot to labour in obscurity, “alike to fortune and to fame unknown;” and to look for his reward in the testimony of a good conscience, in the approbation of his God, and in participating ultimately in the joy of his Lord. Such was the case with the Rev. Stephen Barker, a faithful and affectionate minister of the Baptist denomination, at Henley-in-Arden. But, as his existence was spent in promoting the eternal welfare of his fellow-men, justice to his memory requires that he

should not go to the grave entirely unnoticed.

Mr. Barker was born on the 30th of January, 1775, at Holcot, a village in Northamptonshire. Nothing particularly worthy of record characterized his early life. He was blessed with pious parents, with whom he attended the ministry of the Rev. Alexander Payne, pastor of the Baptist church at Walgrave, a village about a mile distant from his native place. By means of these religious advantages, he soon became acquainted with the peculiarities of the gospel, and his mind, as it expanded, received the ingrafted word, which, through divine grace, was subsequently blessed to the salvation of his soul. His conversion was not attended with any remarkable exercise of mind. The first indication of religious decision appeared at a time when there was a general awakening among the young people of the congregation to which he belonged. About twenty were under serious impressions at the same time—of whom Mr. Barker was one. These impressions were of a saving nature. From

this period his heart was gradually directed into the love of God, and into the patient waiting for Christ. He was baptized upon a profession of faith, and united with the church at Walgrave, in his twenty-first year. Soon after this he was requested by the church to exercise his ministerial gifts, which he did to their satisfaction, and was sent out by them to preach the unsearchable riches of Christ in the year 1797. The first scene of his labours was Moulton, a village not far from the place of his nativity. Here he preached for six months, when he received an invitation to supply the church at Henley, where he continued bearing witness to the truth, with occasional interruptions from illness, to the day of his death.

Henley was the birth-place of Mr. B. Beddom, for many years the ingenious and worthy minister of the Baptist congregation at Bourton-on-the-Water. His father, Mr. John Beddom, was dismissed to Henley in the year 1697, from the church in Horsley-down. On his arrival he purchased a large house, which had formerly been an inn, part of which he fitted up for his own residence, and part he appropriated to the worship of God. The friendship which subsisted between him and Mr. Foskett, then a member of the church in Little Wild Street, soon brought the latter to Henley, that he might enjoy the society of his friend. "At Henley, at Bedworth, and at Alcester," says Dr. Rippon in his "Register," "these two worthies continued their joint labours, till the year 1719, when Mr. Foskett received a pressing invitation from Broadmead, to assist Mr. Kitterell, their pastor, and

to become the tutor of the Academy, in the room of Mr. Jope, just removed into the west. This invitation he thought it his duty to accept, and, in 1720, entered on his double charge with great seriousness and firmness." In 1724 Mr. Beddom also removed to Bristol, where he succeeded the renowned puritan, Andrew Gifford. During the exercise of their ministry at Henley they were attended by a respectable congregation: but, after their departure, both hearers and members gradually decreased, until, in the year 1780, but few hearers remained, and the members were reduced to three. After this, the cause again revived.

Mr. Barker came in the year 1797, just a century after Mr. Beddom. When he had accepted their invitation to settle with them, the members) only eight in number), who, up to this time, had been a branch of the church at Alcester, were formed into a distinct society, and he was ordained to the pastoral office over them. His prospects of usefulness were at first by no means inviting. The interest had been languishing ever since the removal of Mr. Beddom. The dying embers had barely been kept alive. But he applied himself with diligence to the work which lay before him, and, by the blessing of God, soon had the pleasure of witnessing an increase both in the church and congregation. In addition to his duties at home, he commenced preaching in the spring of 1802 in a village about three miles distant. For some sabbaths the service of God was performed in the open air. At length, through the assistance of a gentleman, who resided near, a barn was obtained, which was registered, and fitted up as a place of worship. Here Mr.

Barker went once every sabbath, dispensing the word of life to an attentive and increasing audience, until the death of the person who owned the barn deprived him of it, when, for want of a convenient place, he was compelled to discontinue his labours. The effects of these exertions soon began to appear. Though some seeds fell by the way side, some on stony places, and some among thorns, yet others fell on good ground, and sprang up, and brought forth fruit. Several persons, who before were utterly ignorant of the truth as it is in Jesus, became concerned for their souls, and were led to the Lamb of God, whose blood taketh away the sin of the world. These labours of love were not confined to one village: his attention was directed to two other places in the neighbourhood, which he visited regularly for some time; but the distance eventually obliged him to relinquish these engagements. The blessing of God likewise attended him here. The kind Shepherd often employed him on these occasions in bringing back some wandering sheep to his fold. Many from these places were baptized at Henley, and united with the church in Christian fellowship. Some of these are gone to their rest: but some still remain, living witnesses of the blessings he was thus instrumental in conveying to the souls of men.

After this he continued to labour at Henley, with varied success: sometimes encouraged by beholding the happy change which his ministry produced on the minds of sinners; sometimes discharging his duties for a length of time without any visible effect; sometimes cheered by the tokens

of his Lord's presence; sometimes living solely by faith on his promises. On the whole, however, he was made as useful as could reasonably have been expected, considering the difficulties of the station he occupied. Surrounded by a population destitute of evangelical instruction, except from his own pulpit, and for the most part averse from it, as well as strongly prejudiced against dissent, he still had the pleasure of seeing his congregation increase, and of occasional additions to the little band of Christians which formed his church. About the year 1822, the members had increased to the number of forty, exclusive of deaths, and various dismissions to neighbouring churches.

Previous to this time it had been thought advisable that an attempt should be made to procure a new place of worship. The reasons which led to this step were the dampness of the old place, and the impossibility of affording proper accommodation for an increasing congregation and sabbath-school. In this undertaking Mr. Barker was supported by the advice and sanction of the surrounding ministers, and by several influential persons in their respective churches. After much deliberation, and many delays, the building was commenced in the year 1821. It was finished in the summer of 1822, and, on the 6th of July, was opened for public worship. He now enjoyed, in some measure, the reward of his exertions. The sphere of his usefulness was considerably enlarged, for, to use his own words, "more than double the number that could have got into our old place sometimes attend." By liberal contributions among his

friends at home, and by his own exertions in collecting in the neighbourhood and elsewhere, aided by kind friends from Birmingham, who, at the opening, and five anniversaries, cheerfully and generously assisted towards the liquidation of the debt, Mr. Barker, before his death, was privileged to see the whole cost of the erection defrayed. Thus God was pleased to bless the efforts of his servant, and to give his cause success.

It was rather late in life that he entered into the married state with a member of his church, to whom his ministry had been previously made useful. From this union he apparently derived considerable happiness. But it was not permitted him long. In a few years after his marriage, his health began visibly to decline, and, about a year before his death, was so far impaired as to disqualify him for the performance of his public duties. He was persuaded, when in this state, to try a visit to Leamington, which he found greatly beneficial. On his arrival at home, however, his indisposition again returned, and, in the beginning of March, 1832, he was smitten with paralysis. After a very short interval, another stroke succeeded, which gave great alarm to his friends. Notwithstanding, it pleased the Almighty to restore him, when, to the surprise of all, he was much better in health, and able, with less interruption, to attend to his pastoral engagements, than he had been for a long time before. Great hopes were now entertained that his life would be spared for some years to come; but, alas! his days were numbered, and their number was soon to be complete. "Hope smiled but to deceive." In the

April following, he sustained a third and fatal attack of that withering malady. He was taken on the Saturday at one o'clock in the day, and, before the Sabbath dawned upon the world, was no more. Thus suddenly the bridegroom came, summoning him to join the spirits of just men made perfect, and to enter that rest of which the previous Sabbath spent in the house of God, and in the work of his Holy Master, had doubtless been to him a foretaste. He died on the 21st of April, in his 58th year, leaving a widow and one child his mourning survivors.

Of his religious experience nothing can be said, because nothing is known. On this point he was singularly reserved. Acting in accordance with his own homely but just observation, that "talking is not walking," he left his conduct, while he lived, to speak for him, and the disease which ended his life, prevented him from speaking in his last hours. The first moment of attack deprived him of all consciousness, and rendered him incapable of communicating with his friends on any subject whatever. It would have been gratifying to them to have heard from his own lips a statement of his feelings in the prospect of death: but, though denied this pleasure, they yet feel not the least anxiety on his account. The confessions of a dying man, which are frequently deceptive, unless corroborated by a life of piety, are not the best criterion by which to judge of his state. The safer way, as all acknowledge, is to refer to the tenor of his life; and, if attachment to the doctrines of grace—if firm adherence to principle on all occasions—if blamelessness and holiness of conduct,

are marks of a good man, unquestionably Mr. Barker was one. For more than thirty years he eminently adorned the doctrine of God his Saviour, not only bringing no scandal upon the religion which he professed, but gaining for it, as exemplified in himself, the suffrage even of those who evinced no partiality to evangelical truth. Such uniform and holy practice must have been the effect of great spirituality of mind, of fervent love to God, and of frequent intercourse with heaven: and it is pleasing to be able to record, that, during the last two months of his life, he spent more than his usual portion of time in the exercises of private devotion. It may, therefore, with safety be inferred that, being made meet for the inheritance of the saints in light, he viewed death with composure, and that, whatever misgivings its terrors might sometimes occasion, he looked forward to it as the consummation of his hopes, and the perfection of his spirit in holiness and joy.

As a preacher, he was much esteemed in the circle of his friends. He enjoyed none of the advantages of academical instruction; but, possessing a vigorous understanding, and a correct taste, which he improved by a habitual course of reading and study, he was always heard with attention, and often with deep interest. His doctrinal views were those of moderate Calvinism. The topic which, in its various aspects, and in its different bearings upon the Christian life and character, he introduced more frequently than any other into his public ministrations, and which may be termed his favourite theme, was justification by faith in Christ. Here he was at home, and there-

fore preached in such a manner as both to please and benefit his audience. His discourses, which were usually plain, were full of evangelical sentiment and pious thought. They were faithful exhibitions of the whole counsel of God, which he never shunned to declare, but they were calculated less to impress than to instruct the mind.

As a man, as well as a Christian minister, he was equally esteemed by those to whom he was known. Indeed it was impossible to be at all acquainted with him, without feeling for him a high degree of respect, and strong admiration of his excellencies; while in the hearts of his intimate friends, the fragrance of his memory will live for years to come.

One prominent feature in his character was his humility. It appeared in almost all he said and did. Like a silver thread it was interwoven with and adorned the whole of his conduct. He had evidently sat at the feet of Jesus, and learned of him that difficult lesson, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This doctrine had distilled upon him as the dew, and pervaded his whole mind. It manifested itself in an unostentatious and unassuming deportment, both in the church and in the world. He was never anxious to be thought "the greatest," nor was he envious whoever might be preferred before him. His Christian friends he esteemed as his brethren; and there was not one, however humble, who did not share in his attention proportionably with the most respectable.

He possessed also, to a degree which is rarely surpassed, a

peaceable disposition of mind. He endeavoured so to conduct himself on all occasions as to give no offence; and he strove, in every possible way, to promote the same feeling amongst the members of his church. Discord and contention were his abhorrence. Every thing, which he could with consistency, he sacrificed at the shrine of peace. It will not be more than just respect to his memory, to apply to him the words of our Lord, "Blessed are the peace-makers, for they shall be called the children of God." But, strong as this feeling was, it never led him to pervert the claims either of justice or truth. Though peaceably disposed to a high degree, yet, when the occasion required it, he knew how to be firm; and, to his praise be it spoken, that, when decision was necessary, whatever might be the consequences, he was never known to be biassed by his love of peace.

But, among the virtues that adorned his character, none was more remarkable than his disinterestedness. The support which he received at Henley, was by no means equal to what his talents as a preacher would have commanded. He was solicited by various churches to take the oversight of them in the Lord. He received invitations from Liverpool, from Hook Norton, from Chipping Norton, and from Clipston, at each of which his means of support would have been more than doubled. But he was not a hireling shepherd—he was one who, "like-minded" with the

apostle Paul, *naturally* cared for the state of his flock. Their welfare was what he studied, and what determined him to remain amongst them to the day of his death.

With these excellencies, it will not be surprising that he united some defects; for "there is not a just man upon earth who doeth good and sinneth not." But, without disparagement to the Christian character generally, it may be said that they were fewer than those of most good men.

It would be easy to dwell upon these imperfections, and likewise to extend the list of his virtues; but he is gone, and he is now where earthly praise or censure is alike indifferent to him. His imperfections are removed and forgiven—his virtues are perfected—he has received the approbation of his Lord. Whatever degrees of moral excellence the lives of good men display, it is impossible, while remembering their glorious destination, to contemplate their departure without emotion; and, forgetting all that pertained to them on the earth, while following their track to the mansions of eternal blessedness, and beholding by faith the exceeding weight of glory into which they have entered, we involuntarily exclaim, in the language of the inspired apostle, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

T. K.

Henley-in-Arden, 1833.

SKETCH OF THE LIFE OF W. WILBERFORCE, ESQ., &c.

(Continued from p. 6.)

The first petition to parliament for the Abolition of the Slave Trade was from Bridgewater, in 1785. Its reception was most discouraging. "There did not appear," say the Hon. Ann Poulet, and Alexander Hood, Esq., who presented the petition in a letter which they addressed to their constituents, "the least disposition to pay any further attention to it. Every one almost says that the abolition of the Slave Trade must immediately throw the West Indian islands into convulsions, and soon complete their utter ruin. Thus they will not trust providence for its protection for so pious an undertaking." Happily, however, the subject had taken too strong a hold on the public mind to allow the friends of humanity to despair. They were thus early apprised of the opposition which they would have to encounter, and were stimulated to the utmost degree of exertion. In order to combine their energies they formed themselves into a committee on the 22nd of May, 1787. Numerous publications were issued, information was industriously sought, and preparation was made for bringing the question to a fair issue before the legislature. Mr. Clarkson in particular laboured with the self-devotion of a martyr; visiting the various sea-ports, conversing with those who had been engaged in the traffic, and securing witnesses competent to depose to the facts of the case before either House of Parliament. The information which he thus obtained was of the highest importance in the progress of the discussion,

and enabled Mr. Wilberforce, and other parliamentary friends of the abolition, to make out a case which carried conviction to every honest mind, and secured the cordial support of the nation. In the course of these inquiries, and in the examination which subsequently took place before the privy council and the Committees of the two Houses, it was proved that the slaves were obtained by the most atrocious means. Wars were perpetually promoted, the administration of justice was poisoned, and kidnapping extensively practised in order to supply the demand of the European dealer. Imagination cannot depict the horrors of this traffic. It loosened the framework of society and rendered the African population at once ferocious and assassin-like. It stayed the civilization of one quarter of the globe, and threw back its wretched inhabitants into all the vices and barbarism from which they were just emerging.

At length the question was fairly introduced into the House of Commons. Mr. Wilberforce being prevented from bringing it forward, Mr. Pitt, on the 9th of May, 1788, introduced and carried the following motion: "That this house will, early in the next session of parliament, proceed to take into consideration the circumstance of the Slave Trade complained of in the said petitions, and what may be fit to be done thereupon." In the course of the discussion on this motion, Mr. Fox complained of the ignorance in which Mr. Pitt left the house respecting his views, and the delay which the proposition would involve; declaring that for himself he had no scruple about asserting at the outset, that the Slave Trade ought not to

be regulated, but destroyed. To this opinion he said his mind was made up; and he was persuaded that the more the subject was considered, the more his opinion would gain ground; and it would be admitted, that, to consider it in any other manner, or on any other principles than those of humanity and justice, would be idle and absurd. It is interesting to observe these two great men, who divided between themselves the admiration and confidence of political parties, and who were usually ranged on opposite sides of the question in debate, concurring, in all the future stages of this benevolent measure, in their opinions and votes. Mr. Pitt's official character imposed at first some restraint upon him; but he continued, throughout the prolonged agitation of this question, the consistent and able, though unsuccessful, advocate of the abolition. Many of his colleagues, it is well known, were violently opposed to his views, nor did they attempt to conceal their opposition. Lord Chancellor Thurlow, Lord Liverpool, and Mr. Dundas, frequently opposed him in parliament, and were supported, there is good reason to believe, by a higher and more influential personage than themselves. This state of things prevented Mr. Pitt from making the *abolition* a cabinet measure, and insured, in consequence its frequent rejection. His personal influence was unable to triumph over the powerful opposition that was arrayed against it. Mr. Fox, on the other hand, was unfettered by office, and, therefore, spoke and acted according to the promptings of his own generous nature. And when, on the death of Mr. Pitt, he succeeded to the premiership, he proved his own sincerity, and

the political rectitude of his party, by making the abolition a ministerial question.

The first parliamentary discussion, on such a subject, cannot but be interesting to all who have subsequently advocated the cause of the slave. Such will naturally inquire, what was the general tone of the house, and what the character of the speeches which were delivered. On this point, Mr. Clarkson has supplied us with information.

* "Thus ended," says he, "the first debate that ever took place in the Commons, on this important subject. This debate, though many of the persons concerned in it abstained cautiously from entering into the merits of the general question, became interesting, in consequence of circumstances attending it. Several rose up at once to give relief, as it were, to their feelings by utterance; but by so doing they were prevented, many of them, from being heard. They who were heard spoke with peculiar energy, as if warmed in an extraordinary manner by the subject. There was an apparent enthusiasm in behalf of the injured Africans. It was supposed by some, that there was a moment in which, if the Chancellor of the Exchequer had moved for an immediate Abolition of the Trade, he would have carried it that night; and both he and others, who professed an attachment to the cause, were censured for not having taken a due advantage of the disposition which was so apparent. But, independently of the inconsistency of doing this on the part of the ministry, while the privy council were in the midst of their inquiries, and of the improbability that the other branches of the legislature would have concurred in so hasty a measure, what good would have accrued to the cause, if the abolition had been then carried? Those concerned in the cruel system would never have rested quietly under the stigma under which they then laboured. They would have urged that they had been condemned unheard. The merchants would have said that they had had no notice of such an event, that they might prepare a way for their vessels in other trades. The planters would have said that they had had no time allowed them to provide such

* History of Abolition, vol. i. p. 524.

supplies from Africa as might enable them to keep up their respective stocks. They would, both of them, have called aloud for immediate indemnification. They would have decried the policy of the measure of the abolition;—and where had it been proved? They would have demanded a reverse of it; and might they not, in cooler moments, have succeeded? Whereas, by entering into a patient discussion of the merits of the question; by bringing evidence upon it; by reasoning upon that evidence, night after night, and year after year, and thus by disputing the ground, inch as it were by inch, the Abolition of the Slave Trade stands upon a rock, upon which it never can be shaken. Many of those who were concerned in the cruel system have now given up their prejudices, because they became convinced in the contest. A stigma too has been fixed upon it, which can never be erased: and in a large record, in which the cruelty and injustice of it have been recognized in indelible characters, its impolicy also has been eternally enrolled.”

In conformity with Mr. Pitt’s resolution, Mr. Wilberforce, on the 19th of March, 1789, moved that the house should resolve itself into a Committee on the 23rd of April, for the purpose of redeeming its own pledge. This motion being carried was a signal to the West India planters, merchants, and others, to commence an unprincipled and furious opposition. A similar course to that which is now adopted was then pursued. It was intimated, in no very obscure terms, that the islands could exist independently of the mother country; nor were even threats of rebellion withheld. * The condition of the slaves was

represented as enviable, and the abolition of the Slave Trade, as fraught with certain ruin to themselves, and instant destruction to their owners. A demand of from 80 to 100 millions was made as compensation to the merchants and planters, and the diminution

Slave Trade. From that period they date the improvement, which, they allege, has taken place. But if these statements of Colonial advocates be admitted, it shows the little reliance which can be placed on the report of naval and military officers, or other official personages who give evidence in favour of the happy state of the slave. The fact is, they never see the system in its true character and operation. Its worst features are disguised from their view. It is, to use the words of Mr. Taylor, the manager of an estate in Jamaica, in his examination before the House of Lords, “a sealed book.”

But to proceed with our quotations.

Admiral Lord Shulldham. “Q. What has your Lordship observed of the behaviour of masters towards their negro slaves in those islands where you have commanded?

“A. It has been mild, gentle, and indulgent, in all respects; equal to what masters generally show towards their servants in this kingdom.”

Admiral Sir Peter Parker. “From the best observation I could make, this treatment was lenient and humane. I never heard of even one instance of severity towards a slave during the whole time (upwards of four years) I was on the Jamaica station.—They not only appeared to me to be properly fed, clothed, and lodged, but were, in my opinion, in a more comfortable situation than the lower class of people in any part of Europe; Great Britain not excepted.”

Admiral Barrington, being asked the same question as Lord Shulldham, replied, “Always the greatest humanity—they seemed so happy that he had wished himself a negro.”

Whoever will take the trouble to compare this evidence with that which has lately been given before the Committees of the two Houses by some military officers and governors, cannot fail to be struck with the similarity. The same cause has evidently operated in both cases. The system has not been seen, and it is therefore inaccurately described. This is now virtually admitted in the former case, and it will not be long before it is so in the latter.

* It may not be uninteresting to adduce from the Commons’ Report on the Slave Trade of 1790, the evidence given by two or three persons of high rank and official character. I would simply premise, that the accuracy of the testimony given on this occasion in favour of the planters, has been subsequently abandoned by themselves. There is not one of their advocates, from whose writings it would not be easy to extract many admissions of the comparative misery of the slave, previously to the abolition of the

of the revenue, and the ruin of commerce, were represented as the inevitable consequence of the abolition. The measures adopted by the colonial party were of a similar character to those which are now employed. When they found it impossible to divert public attention from the subject, they sought to render it as inoperative as possible. The regulation of the African trade was all, they affirmed, which the interests of humanity required. Much was represented as having been done by the planters for the improvement of the slave population, so that all which remained to be effected was that the trade "should be put under as wise and humane regulations as the slavery in the islands had undergone."

These efforts were not without effect on the country. The zeal which had been enkindled, began to subside; and many, on whose support the abolitionists had calculated, went over to the ranks of their opponents. Mr. Clarkson tells us—

"That which had the greatest effect upon them was the enormous amount of the compensation, which, it was said, must be made. This statement against the abolition was making its way so powerfully, that Archdeacon Paley thought it his duty to write, and to send to the committee, a little treatise called *Arguments against the Unjust Pretensions of Slave Dealers and Holders, to be indemnified by Pecuniary Allowances at the Public Expense in case the Slave Trade should be Abolished*. This treatise, when the substance of it was detailed in the public papers, had its influence upon several members of the House of Commons. But there were others who had been, as it were, panic-struck by the statement. These, in their fright, seem to have lost the right use of their eyes, or to have looked through a magnifying glass. With these, the argument of compensation, which they would have rejected at another time as ridiculous, obtained now easy credit. The massacres, too, and the ruin, though only conjectural, they admitted also. Hence some of them deserted our

cause wholly, while others, wishing to do justice as far as they could to the slaves on the one hand, and to their own countrymen on the other, adopted a middle line of conduct, and would go no further than the regulation of the trade."

At length, on the 12th of May, 1792, Mr. Wilberforce brought the whole question before the attention of the house, closing one of the most powerful speeches that was ever delivered within the walls of St. Stephen, by laying on the table, as subjects for future discussion, twelve propositions which he had deduced from the privy council report, and of which the following is the condensed substance.

"1. That the number of slaves annually carried from the coast of Africa, in British vessels, was about 38,000, of which, on an average, 22,500 were carried to the British islands, and that of the latter only 17,500 were retained there.

"2. That these slaves, according to the evidence on the table, consisted, First, of prisoners of war; Secondly, of free persons sold for debt, or on account of real or imputed crimes, particularly adultery and witchcraft; in which cases they were frequently sold with their whole families, and sometimes for the profit of those by whom they were condemned; Thirdly, of domestic slaves sold for the profit of their masters, in some places at the will of their masters, and in others, on being condemned by them for real or imputed crimes; Fourthly, of persons made slaves by various acts of oppression, violence, or fraud, committed either by the princes and chiefs of those countries on their subjects, or by private individuals on each other;—or, lastly, by Europeans engaged in this traffic.

"3. That the trade so carried on had necessarily a tendency to occasion frequent and cruel wars among the natives; to produce unjust convictions and punishments for pretended or aggravated crimes; to encourage acts of oppression, violence, and fraud, and to obstruct the natural course of civilization and improvement in those countries.

"4. That Africa in its present state furnished several valuable articles of commerce, which were partly peculiar to itself, but that it was adapted to the production of others, with which we were

now either wholly, or in great part, supplied by foreign nations. That an extensive commerce with Africa might be substituted in these commodities, so as to afford a return for as many articles as had annually been carried thither in British vessels: and, lastly, that such a commerce might reasonably be expected to increase by the progress of civilization there."

"5. That the Slave Trade was peculiarly destructive to the seamen employed in it; and that the mortality there had been much greater than in any British vessels employed upon the same coast, in any other service or trade.

"6. That the mode of transporting the slaves from Africa to the West Indies, necessarily exposed them to many and grievous sufferings, for which no regulations could provide an adequate remedy; and that, in consequence thereof, a large proportion had annually perished during the voyage.

"7. That a large proportion had also perished in the harbours in the West Indies, from the diseases contracted in the voyage, and the treatment of the same, previously to their being sold, and that this loss amounted to four and a half per cent. of the imported slaves.

"8. That the loss of the newly imported slaves, within the three first years after their importation, bore a large proportion to the whole number imported.

"9. That the natural increase of population among the slaves in the islands, appeared to have been impeded principally by the following causes:—First, By the inequality of the sexes in the importations from Africa. Secondly, By the general dissoluteness of manners among the slaves, and the want of proper regulations for the encouragement of marriages, and of rearing children among them. Thirdly, By the particular diseases which were prevalent among them, and which were, in some instances, to be attributed to too severe labours or rigorous treatment, and in others, to insufficient or improper food. Fourthly, By those diseases, which affected a large proportion of negro-children in their infancy, and by those, to which the negroes newly imported from Africa had been found to be particularly liable.

"10. That the whole number of the slaves in the island of Jamaica in 1763, was about 167,000, in 1774 about 193,000, and in 1787 about 256,000: that by comparing these numbers with the numbers imported and retained in the said island during all these years, and making proper allowances, the annual excess of deaths above births was in the proportion of

about seven-eighths per cent.; that in the first six years of this period it was in the proportion of rather more than one on every hundred; that, in the last thirteen years of the same it was in the proportion of about three-fifths in every hundred; and that a number of slaves, amounting to fifteen thousand, perished during the latter period in consequence of repeated hurricanes, and of the want of foreign supplies of provisions.

"11. That the whole number of slaves in the island of Barbadoes was, in the year 1674, about 70,706; in 1774 about 74,874; in 1780 about 68,270; in 1781, after the hurricane, about 63,248, and in 1786 about 62,115: that, by comparing these numbers with the number imported into this island (not allowing for any re-exportation), the annual excess of deaths above births in the ten years, from 1764 to 1774, was in the proportion of about five on every hundred; that in the seven years from 1774 to 1780 it was in the proportion of about one and one-third on every hundred; that between the year 1780 and 1781 there had been a decrease in the number of slaves of about five thousand; that in the six years from 1781 to 1786 the excess of deaths was in the proportion of rather less than seven-eighths on every hundred; that in the four years from 1783 to 1786 it was in the proportion of rather less than one-third on every hundred; and that, during the whole period, there was no doubt that some had been exported from the island, but considerably more in the first part of this period than in the last.

"12. That the accounts from the Leeward Islands, and from Dominica, Grenada, and St. Vincent's, did not furnish sufficient grounds for comparing the state of population in the said islands at different periods with the number of slaves, which had been from time to time imported there and exported therefrom; but that, from the evidence which had been received respecting the present state of these islands, as well as that of Jamaica and Barbadoes, and from a consideration of the means of obviating the causes, which had hitherto operated to impede the natural increase of the slaves, and of lessening the demand for manual labour, without diminishing the profit of the planters, no considerable or permanent inconvenience would result from discontinuing the further importation of African slaves."

The colonists parried the attack of their opponents by moving for additional, information to which the House assented, and

the examination of witnesses commenced. This has been a frequent manœuvre of the party when they wanted time, or found the feeling of the country too strong for them. It has lately been reacted with temporary success, but is now too well understood to be productive of much further mischief. The examination of witnesses was not completed till 1791, when Mr. Wilberforce moved that the further importation of slaves from Africa be prevented, which was lost by a majority of seventy-five. From this period, till the year 1800, the question was annually introduced, and wassometimes carried through the Commons, but, like many other wise and righteous measures, was defeated in the Lords. These repeated failures induced the friends of humanity to abstain from any parliamentary discussion during the years 1800, 1801, 1802, and 1803. In 1804 Mr. Wilberforce revived the subject, and after an interesting debate, obtained leave to bring in a bill for the Abolition of the Slave Trade, by a majority of 124, to 49. This bill was carried through the Commons, but, owing to the advanced state of the session when it was sent up to the Lords, it was deferred till the following year; when, by the excessive confidence of many of its friends, it was defeated in the Commons by a majority of seven

“ This loss of the question, after it had been carried in the last year by so great a majority, being quite unexpected, was a matter of severe disappointment; and might have discouraged the friends of the cause in this infancy of their renewed efforts, if they had not discovered the reason of its failure. After due consideration it appeared, that no fewer than nine members, who had never been absent once in sixteen years when it was agitated, gave way to engagements on the day of the motion, from a belief that it was safe. It appeared also, that out of the great number of Irish members, who supported

it in the former year, only nine were in the house when it was lost. It appeared also that, previously to this event, a canvass, more importunate than had been heard of on any former occasion, had been made among the latter, by those interested in the continuance of the trade. Many of these, unacquainted with the detail of the subject, like the English members, admitted the dismal representations which were then made to them. The desire of doing good on the one hand, and the fear of doing injury on the other, perplexed them; and in this dubious state they absented themselves at the time mentioned.”

The death of Mr. Pitt, in January, 1806, made way for the Fox and Grenville administration, and the question was immediately ushered into parliament, under their ministerial auspices. In May, of this year, a bill was introduced for the Abolition of the foreign and the limitation of the domestic slave trade, which passed both Houses of Parliament, and received the royal assent. On the 10th of June Mr. Fox moved “ that this House, considering the African Slave Trade to be contrary to the principles of justice, humanity, and policy, will, with all practical expedition, take effectual measures for the Abolition of the said trade, in such a manner, and at such a period, as may be deemed advisable;” — which being carried by a majority of 114 to 15, Mr. Wilberforce immediately moved an address to His Majesty, “ praying that he would be graciously pleased to direct a negociation to be entered into, by which foreign powers should be invited to co-operate with his Majesty, in measures to be adopted for the Abolition of the African Slave Trade.” — This was carried without a division. From this moment, the great question was considered as triumphant. The seal of parliament was set to the views of the Abolitionists, and the nation rejoiced in their success. Some ap-

prehension, indeed, was awakened by the death of Mr. Fox, which occurred in October, 1806. He had ranked amongst the earliest, most consistent, and talented of the parliamentary advocates of the Abolition; and, when in office, he nobly redeemed the promises he had previously made. The sacred cause occupied his attention during the struggles and pains of a dissolving frame. "Two things," said he upon his death bed, "I wish earnestly to see accomplished, peace with Europe, and the Abolition of the Slave Trade. But of the two, I wish the latter." At length, a bill for the Abolition of the Slave Trade was carried, though against much opposition, in both Houses, but even this did not allay the apprehensions of defeat. It was known that the ministers were about to resign, and it was feared the Royal assent would not be given.

"Though the bill," says Mr. Clarkson, "had now passed both houses, there was an awful fear throughout the kingdom, lest it should not receive the royal assent before the ministry was dissolved. This event took place the next day; for, on Wednesday the 25th, at half past eleven in the morning, His Majesty's message was delivered to the different members of it, that they were then to wait upon him to deliver up the seals of their offices. It then appeared that a commission, for the royal assent to this bill, among others, had been obtained. This commission was instantly opened by the Lord Chancellor (Erskine), who was accompanied by the Lords Holland and Auckland; and, as the clock struck twelve, just when the sun was in its meridian splendour to witness this august act, this establishment of a Magna Charta for Africa in Britain, and to sanction it by its most vivid and glorious beams, it was completed. The ceremony being over, the seals of the respective offices were delivered up; so that the execution of this commission was the last act of the administration of Lord Grenville; an administration, which, on account of its virtuous exertions in behalf of the oppressed African race, will pass to posterity, living through successive

generations, in the love and gratitude of the most virtuous of mankind."

Thus happily terminated this protracted struggle. The friends of the African had frequently been defeated, but their union and perseverance ultimately triumphed. They had had their seasons of depression and gloom. There were times when the nation appeared to grow weary of their cause, and the planters exulted in their prospect of success. But the Abolitionists persevered through evil report and through good report, and were finally rewarded by the triumph of their cause. We may hence derive encouragement to persist in our efforts for the emancipation of the slave. We have to contend with the same enemies, are opposed by the same unprincipled measures, but occupy a position much more advantageous than that which our predecessors filled. They were opposed in their attempts to abolish that traffic which constituted at once the crime of Europe, and the curse of Africa, by arguments of a precisely similar order with those which are urged in the present day. The fallacy of such objections, as urged against the Abolition of the Slave Trade, has been clearly established; why, then should we deem them more valid in our own case? Why should we attach weight and importance to arguments which are proved to be as opposed to the evidence of fact as to the general principles of human conduct.

Here we must reluctantly close. We had intended to have given a short review of the present state of the Anti-Slavery cause, but our narrative has extended so far beyond our intention, that we must abandon this design. At a future period we may, perhaps, recur to it.

London.

T. P.

ON JEHOVAH'S DECLARATION,
"*I am what I am.*"

Without something added, or something additional implied, such a sentence as "St. Paul's cathedral is what it is," conveys no information. When, however, it is said, "by the skill of Sir Christopher Wren, St. Paul's is what it is," the identical declaration is energetic and appropriate, inasmuch as it serves to comprise all the excellencies of the building, in order to attribute them to the great architect. On this principle the Apostle Paul said, "By the grace of God, *I am what I am,*" 1 Cor. xv. 10.

As far as our thoughts are directed to ourselves, true humility consists in thinking of ourselves, not *above* or *below* what we are, but *as* we are. When, therefore, the Apostle of the Gentiles had surpassed every other Apostle in laborious exertions, there was no impropriety in his being conscious of that fact, and in his contrasting it with his life, when there was but a step between him and eternal death. On such a review of the happy change, how reasonable was it for him to exclaim, "What hath God wrought!" "*I am,*" says he, "the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the church of God. But by the grace of God, *I am what I am:* and his grace which was bestowed on me, was not in vain; but I have laboured more abundantly than all of them—yet not I, but the grace of God, which is with me."

In proceeding too from the words of a man of God, to the language of God himself, we find that, to a certain extent, what Paul said in Greek, Jehovah uttered in Hebrew, in order to

inform Moses who he was. "*I AM,*" says God, "*WHAT I AM,*" Exod. iii. 14. Moreover, as in this declaration nothing is added by way of modification, it is, in appearance, an identical proposition, or such an assertion as "a circle is a circle." But shall we give even Pilate credit for powerful language, when he said, "What I have written I have written,"* and not suppose that something is so implied in Jehovah's declaration, as to make it as sublime in its meaning, as it is simple in its phraseology?

In Sacred Writ the idea expressed by the English word *ONLY*, is sometimes implied. Numberless millions of human beings have been three days and three nights in the mansions of the dead; but of the Saviour alone could it be said, "As Jonah was three natural days *ONLY* in the stomach of the great fish, so shall the Son of man be three natural days *ONLY* in the bosom of the earth." Mat. xii. 40. The word *ONLY* is likewise implied in the question Peter put to Sapphira, and in Sapphira's answer, "Tell me," said he, "whether ye sold the land for so much *ONLY*?" And she replied, "Yes, for so much *ONLY*."

With a similar modification, it is conceived, Jehovah spoke when he uttered the declaration under consideration: and thus the import of what he said was, "*I AM WHAT I AM ONLY*;"* a meaning corroborated by other parts of Holy Writ. "To whom," says God, "will ye liken me, and make me equal, and to whom will ye compare me, that we may be like?" As to a heathen god, adds Jehovah, "One may cry unto him, but no answer will fol-

* John xix. 22.

low, nor will he deliver his suppliant out of trouble." And then, by way of contrast, the Supreme Being says, "Verily I am God, and there is none else; I am God, and there is none like me." Isa. xlv. 5, 7, 9. Moreover, the three sacred names, I AM, JEHOVAH, and JAH,* are so derived, and so used, as to confirm the idea that when Jehovah said, "I AM WHAT I AM," he meant, "I AM THE INCOMPARABLE."

As, therefore, in reference to God's covenant with Abraham, it is said, "Because he could swear by no one greater, he swore by himself;" so it may be said, that when God had recourse to human language to describe himself, "Because he could compare himself with no one as great, he identified himself with himself, saying in effect, "To those who are famishing with thirst, the Egyptian deities will prove broken and empty cisterns, whilst I AM WHAT NO OTHER GOD IS, an

* The consideration of these three names is reserved for the next paper.

inexhaustible fountain of living waters."

Nor does such a contrast of God with what is not God, militate against the existence of three persons in the Godhead. For whilst we read in Exod. xv. 11, "Who is like unto thee, O JEHOVAH, among the gods?" We read also in Zech. xiii. 7, "Rise from thy slumbers, O sword, against MY COADJUTOR,* as guardian of the flock, and against the man that is MY FELLOW-BEING, saith JEHOVAH, God of hosts: smite the shepherd, and the sheep shall be scattered."

J. F.

Stratford, Essex.

* A patriarch's shepherds were sometimes his own sons, as in the case of Jacob; and if a man and an only son were both shepherds, the father might call his son, "*My Shepherd*," in the sense here expressed. "To my 'sheep,'" says the Saviour, "I give eternal life; and they shall never perish, neither shall any created being wrest them from the sure protection of my hand. My Father, who gave them me, is greater than all created beings; and no created being can wrest them from the sure protection of my Father's hand. I and the Father are one." John x. 28—30.

JUVENILIA.

A WORD BY THE WAY-SIDE.

(Continued from p. 15.)

WHAT theme more suited to the last toils of a faithful labourer in the vineyard of the Lord! If a youthful eye should read these lines, and they are written for those whose hearts are not yet so desolated by sin and indifference, that the prayers of Christian love may hope for

some wise response, permit a friend, one who like yourselves till lately loved the vanities of time, to pause a moment, and remember God. The seed of truth is thickly strewn around you, the admonitions of pious friends, the tears of parental solicitude, the services of the house of God, the inspiration of the Sacred Word, how are they valued? Do you regard them as gifts of God, as seeds which, if cast

into good ground, would bring forth fruit meet for the marriage-supper of the Lamb? Or do you suffer this heavenly seed to fall unnoticed at your feet, while the fowls of the air, those flitting birds of prey and song, the cares and dissipations of life, to devour them up? Life is the season for improvement, and the energies of youth enrich the offering of the heart, when presented on the altar of the Lord. If you satisfy the reproaches of conscience, by promises of future devotion, you only more deeply imperil the safety of your soul by assurances, false as the solemnity of despair. For who has ever kept the vows of the morrow? Will the heart soften by delay, or the days to come supply the wisdom the present fail to yield? Those better days of youth "before the evil days come and the years draw nigh," are the golden hours of life, on which the light of Heaven best illuminates its page of immortality.

Let the present year, be one of harvest, and the next song of heaven, your conversion unto God. And, as the germ of eternal glory shall fall in the seeds of sacred truth on your renovated spirit, give thanks unto God, who has thus made you a partaker of his love, through the grace and mercy of our Lord Jesus Christ.

RHODA.

CHRONOLOGICAL REGULATIONS FOR FEBRUARY.

In Russia, where the old style is still retained, the month of February in the year 1800, had 29 days, whilst in England the same month had 28 days only. Hence the difference of styles increased from eleven days to twelve, January the 12th being Old New-Year's day in 1800, and January the 13th being Old New-Year's Day in 1801, and in every subsequent year, till, for the first time, January the 14th shall be Old New-Year's Day in

1901. In questioning our young friends, however, as to the mode of ascertaining whether a given year is *common* or *bissextile*, it is not unfrequently found that they make it out that the English years 1800 and 1900 are Leap-Years, contrary to the real fact. To such persons, therefore, the following rule may not be useless or unacceptable:

If the given year terminates with two noughts, efface them or conceive them to be effaced, and divide what is left by 4: and then, if nothing remains, as in 2000, 2400, &c., February has 29 days; otherwise February has 28 days only, as in 1800, and 1900, and 2100.—If, however, the given year does not terminate with two noughts, efface all but the units and tens, and divide what is left by 4: and then, if nothing remains, as in 1832, 1836, &c. February has 29 days; otherwise February has 28 days only, as in 1833, 1834, and 1835.

It may be observed too, that this rule applies not only to the Gregorian style, introduced into England in 1752,* but it is the rule for the same style adopted on the Continent from 1582.† Thus, while every fourth year is Leap-Year in the Old or Julian style, the month of February in the year 1700 had only 28 days in France, where, of course, the difference of styles then increased from ten days to eleven: and in reading the sufferings of French Protestants, &c., this fact, it is obvious, should be kept in view.

Stratford, Essex.

J. F.

* In the first week of September, 1752, Wednesday was accounted the 2nd day of the month, and Thursday was denominated the 14th, according to an Act of Parliament passed in 1751.

† In the first week of October, 1582, Thursday was accounted the 4th day of the month, and Friday was denominated the 15th throughout the jurisdiction of Pope Gregory the Thirteenth, according to his bull issued in the preceding February.

REVIEWS AND BRIEF NOTICES.

1. *A Plan of Church Reform: the eighth edition, containing the union of Dr. Burton's and Lord Henley's plans for the augmentation of small livings.* By LORD HENLEY. p. 103. Roake.
2. *A Letter to the Right Honourable Lord Henley, containing remarks on his plan of Church Reform, &c.* By the Rev. C. STOVEL, Dissenting Minister, Little Prescott Street. p. 96. Wightman.
3. *On Ecclesiastical Establishments; an Address.* By J. J. DAVIES. p. 96. Wightman.
4. *Oxford Academical Abuses Disclosed by some of the Initiated.* p. 30. Steill.

It must, we think, be acknowledged that these are times in which astounding intimations are permitted to fall upon noble and even upon royal ears. From whatever cause or causes it may be supposed to arise, there certainly is abroad a spirit of inquiry, a diligence of comparison, and a freedom of discussion, in reference to various branches of our national economy, which impart to the present period a character of distinguished prominence, if not of entire originality. At the same time, we cannot help perceiving and declaring that the very facts which occasion our warmest congratulations, ought to inspire a salutary and vigilant caution, lest, in the excitement unavoidably accompanying a season of considerable revision, whether in church or state, any thing should be uttered or transacted on which the visionary and the desperate will be sure resolutely to seize, that they may strengthen and propel their ruinous schemes. Such persons have but too frequently protracted a conflict, which, but for their unblest interference, would have speedily terminated in a splendid victory, or have involved, in hopeless defeat, with themselves,

those who were justly entitled to a far different result.

As to the indispensable necessity of ecclesiastical reform, the conviction is certainly too deep and prevailing to admit of its remaining long in abeyance; but in what manner it is to be effected, and how far it is to be carried, are points upon which, at present, there appears only a very limited prospect of attaining to unanimity. Unhappily, for the success of this object, there are not only such vested rights, but also such conflicting claims to adjust, that, in many important instances, it is clearly foreseen the positive rejection of one is essential to the satisfaction of the other. If law is to yield to righteousness, if custom is to submit to truth, if pomp is to be exchanged for power—in short, if human authority is to be subordinated to revealed religion, then, indeed, it maybe justly apprehended that the venerable pile which, with marvellous facility of adaptation to the exigence of successive periods, has been in progress of rearing, beautifying, and consolidating, from the time of Constantine, is even in more than imminent peril.

The noble Lord, whose publication, on various accounts, is entitled to respectful attention, is devoutly attached to the religious establishment of his country, but not insensible to many portentous evils which impede its prosperity, if they do not endanger its very existence. Like a good churchman, he is exceedingly anxious to interpose what he presumes will prove a timely and effectual remedy. In attempting the accomplishment of his object, he first endeavours to impress the mind of the sovereign with the imperative necessity of the contemplated change; and, among other representations, with which

he deems it expedient to salute the royal ear, he states the alarming elevation to which dissent has attained, and its consequent extended, and still more extending influence. His Lordship says—

"It is estimated, Sire, that in England and Wales there are at least THREE MILLIONS of Protestant Dissenters. In the principality alone, dissent has grown to so amazing an extent, that its ranks considerably out-number the members of the establishment. It appears, from a Return recently published in a work of high reputation, that the Dissenting places of worship in Wales, at present amount to 1428, while those of the National Church are only 829. The causes of this frightful and growing defection are well deserving of the most serious inquiry. But my present observations are directed exclusively to the relation which our Dissenting brethren bear to the Anglican Church.

"These strangers to the National Communion are at best indifferent to the welfare of the establishment—most of them are decidedly, and, upon principle, hostile to its very existence. As an aggregate they are daily increasing in numbers, in wealth, in talent, in intelligence, and in power. This is not a satisfactory prospect to the friends of the National Church. And, if it be not the evidence of some grievous error which should be remedied, it at least portends a wide-spreading calamity which should by all prudent means be averted. The National Standard of Faith is adjusted in such a form, and the National Ritual is so worded, that a large, an influential, and an excellent portion of the community is unable to reconcile itself to the adoption of them."—p. 9.

If his Majesty were not previously acquainted with this appalling state of things, the disclosure, it may be naturally supposed, would occasion no inconsiderable surprise. The case, however, is not represented as hopeless, but rather as one that suggests the indispensable necessity of endeavouring to effect, with as little delay as possible, such an ecclesiastical reform as may ultimately secure an enlarged, if not an universal, comprehension. With this object in view, Lord Henley, in another part of his letter to the King, expresses himself thus:

"The means which may be made instrumental in this great work, are ready at your Majesty's hand. It is exclusively a theological and ecclesiastical duty, and no layman can take, or should desire to take, any part in the execution of it. Your Majesty has a priesthood at command with which no nation in the world can offer any parallel. Its ranks are teeming with zeal, piety, self-denial, prudence, temper, moderation, talent, erudition;—with all the great and excellent qualities which befit men for high and noble achievements,—except, indeed, perhaps *one*;—but that is a quality which Majesty, seconded by the wise and religious portion of the nation, is eminently calculated to inspire. It is *courage*—that courage which produces the energy and decision, so necessary in new times and difficult emergencies."—pp. 13.

"A priesthood at command" is, we confess, phraseology to which our ears are so little accustomed, that we are but ill-prepared to determine what degree of cordial acceptance it may receive from those for whom it is intended. But, were it permitted us, from our own conceptions of propriety, to imagine its influence upon others, we should have no hesitation whatever in affirming that not even the number, comprehensiveness, and polished elegance of the compliments to which it is prefixed, can conceal its servility, or render it fascinating. Besides, if, perchance, the monarch should adopt, as the measurement of his estimate of future obsequiousness, past instances of partial insubordination, or reluctant submission, "a priesthood at command" may appear, even to him, to be too equivocal a designation upon which to rely "in new times and difficult emergencies." But we are forgetting ourselves:—as Dissenters we can scarcely be aware of the elasticity of a state religion, by which, in connexion with the powerful aid of acts of parliament, it can accommodate itself to such changes as convenience may prescribe, or policy demand.

Lord Henley's letter to the Sovereign is immediately followed by his "plan of Church Reform." He forcibly remarks upon the ac-

knowledge of necessity of reform; describes, generally, how it may be effected; contends that the result of the contemplated change will be highly beneficial to the Church of England; and concludes with a more regular digest of his scheme, comprised in thirty-four articles; the principle achievements of which, if carried into operation, will be the following:—to re-establish the convocation; to vest church property in seventeen commissioners, nine of whom are clerical and the rest lay members, partly salaried and partly honorary; to enforce residence, and diminish pluralities; to create new dioceses, equalize, more nearly, the stipends of dignitaries, abolish translations, and dispense with the attendance of bishops in the senate; to dispense with cathedral chapters and chanting, and augment endowments and benefices; to provide retiring pensions for the aged; to raise money when necessary, by the issue of exchequer bills, and provide for the gradual liquidation of debt by a sinking fund.

Such, then, is a brief outline of the noble author's projected reform, confessedly designed to elevate the national church in public esteem, and render her permanently prosperous. He is evidently serious in a serious cause, and we sincerely wish that it had been so contrived as to secure our cordial desire for its success. Without dwelling on the formidable, not to say insurmountable, opposition which we presume it is destined to encounter from the hierarchy it is intended to modify and improve, it has, in our opinion, to contend with one difficulty which must inevitably prove fatal to its final prosperity—its unspeakable distance from Christian polity, as exemplified in the instructions of the only Head and Legislator of the church, and the practice of his apostles. Let any competent and impartial individual contrast the complicated, pompous, worldly, and burdensome machinery of the established church, even upon Lord Henley's reduced scale, with the simple, spiritual, self-denying, uncompromising economy of the Christian church, as exhibited in

the New Testament; and, admitting the latter to be divine, he can be at no loss to predict what must be the ultimate fate of the former.

"But, it is hoped, my Lord," says Mr. Stovel, in his Letter to Lord Henley, "that, ere long, the British nation will turn its attention to the principle of the plan itself. On the subject of corporations in general, of course, it is not my business to remark. They are political associations, the advantages or disadvantages of which may be properly considered in granting the charter by which they are constituted. But against the establishment of religious corporations there is much to object, at least any further than is necessary for holding the places in which the people worship. It certainly is no part of the Saviour's command that the Apostles should form a corporation to get and to hold as much landed or other property as they were able, and to part with none on any consideration. On the contrary, he prohibits a worldly and avaricious spirit, and forbids his followers to entangle themselves with the things of the present life. I allow that these precepts have undergone a decided alteration in their meaning. Now they are understood as enforcing the acquisition of such an independence as shall render the messenger of mercy indifferent to all requirements for industry or faithfulness; and place him in such a condition that the love or the hatred of his flock might be alike contemptible. This, however, is not the sense in which the sacred writers understood the Holy Spirit. The independence which they sought was produced by that lofty virtue, which, fixing the attention of the spirit on the brightening blaze of eternal glory, renders it indifferent to the treasure both of men and of corporations. This kind of independence resembles that of the sun, which, resting simply on the will of the Creator, pours out on every side the blaze of its glory, regardless of all help from orbs of lesser brightness. The latter kind is the independence of a mighty rock, which passes through all the vicissitudes of nature unaltered, because it is too hard to vegetate, and too heavy to be moved."—p. 26.

From this extract it will be seen, that the style of this pamphlet is spirited. It contains some most pungent animadversions on Lord Henley's plan of reform; and, upon

the general question of ecclesiastical establishments, maintains such principles, describes such facts, makes such appeals, proposes such inquiries, and deduces such inferences, as cannot fail, while interesting the reader, at the same time to assist him in forming his own judgment as to the probable result, should the scheme of his Lordship struggle into actual existence. What influence this, and similar efforts, may have to qualify and improve incipient pandects of church reform, we have not the means of ascertaining; but that they are adapted to restrain chimerical anticipations, and to impress upon the attention of those who are occupied in elaborating these provisions, the paramount importance of scrupulously adhering to the only guide, whose instructions are infallible, and whose authority is imperative, must, we think, be obvious to every reflecting mind. With this suggestion, which we hope will be sufficient to excite inquiry concerning the work now under consideration, and transcribing one more paragraph from its interesting pages, we must leave Mr. S. in the hands of our readers.

“The great and obvious principle is that religion, like all other professions of men, requires only protection. The business of the ruler is not to teach religion—God has done this in his word; and here all creatures are bound to study it. It is not his business to sustain the expenses of religion—this privilege belongs to the people. It is not his business to enforce religion—this is the peculiar province of divine authority. It is not his business to inflict the judgments of religion, for God has declared that vengeance belongeth to himself, and he will repay. Neither, in the nature of things, is it possible, for any man, in any station, to add to its perfection. Like the vegetation of nature, it cannot be forced by external violence. In this way it may be injured, indeed, but not benefited. All the benefit it can receive from the king is protection, as a just right; which, with all its comfort, duty, and responsibility, is the just inheritance of every man that breathes, and the tie that binds him to his Maker.”—p. 82.

The principles contained in the publication of Mr. Davies, on “Ecclesiastical Establishments,” are eminently those of Protestant dissent. It is a work of considerable merit, on account of its correct statements, its perspicuous reasoning, and its felicitous diction. It must be read, and, if read, we think it must convince, except where prepossession and prejudice have procured an undisputed control. The author is entitled to more than an ordinary measure of praise for the valuable service which he has thus seasonably performed. We sincerely wish that one copy, at least, of this pamphlet may be in the possession of every dissenting family, as a manual for the young: and we should rejoice to hear that a *cheap* edition of it was brought into universal circulation. In our opinion it would form, with some slight exceptions, no unsuitable appendix to that excellent summary, Palmer’s Protestant Dissenters’ Catechism, edited by Dr. Newman, of which the twentieth edition has been for some time before the Christian public; and, in relation to which, we, not long since, saw certain strictures in a contemporary periodical,* which, had it not been that, in the same work, on some former occasions, we had met with what appeared to us no very equivocal symptoms of temporizing and tergiversation, we should have felt ourselves utterly at a loss to explain. But to return to Mr. Davies: on the notion which some have too crudely stated, and others too hastily embraced, that the information in the New Testament is inadequate, as a directory in what relates to the Church of Christ, he introduces some of the best remarks we remember to have seen. Having most properly, as we believe, questioned the correctness of the general position alluded to, he thus powerfully argues:

“If the Sacred Scriptures afford no information on the subject of ecclesiastical government, then the church is altogether a human institute; and no man

* Vide Eclectic Review for Oct. 1832.

can be blamed for putting it on the same level, as a mere human invention; with the mysteries of Paganism, or the Olympic games. In this case it is idle to call the Church of England an *Apostolic Church*; on this supposition she is no more entitled to the appellation than the Church of Rome, or the Churches of Dissenters, or any other society, whether ecclesiastical or civil. For, if the New Testament be *silent* respecting the constitution of the church, no church in the present day can have been formed on the model of that which the apostles established; it cannot, therefore, with any propriety be called an *Apostolic Church*.

"If the New Testament affords *some* information on the subject of the constitution of the Christian Church, that is of divine authority: all besides that which may belong to any church is mere human device. It is only so far as the Church of England, or any other, is conformed to that account of the primitive church, which the New Testament contains, that it is scriptural or apostolical.

"But, if the New Testament contain some information on the subject of the constitution of the church, it is of importance to know what that information is. We ask, then, Was the Apostolical Church a religious or a secular body? Was it national or provincial, or was it congregational? Were its members "faithful men," or believers in Jesus Christ, or were they the inhabitants of a certain country (as Judea or the Roman empire) as such? Were the members of the Apostolical Church Christians on conviction, or were they made so by an act of the legislature, or an edict of the emperor? What officers were there connected with this Church? What are their duties? Did they, like the kings of the Gentiles, exercise dominion over their people? Or were they the *ministers* of the flock? In whom was the power of legislation vested? Was it in the members of the church, or in the officers, or in both? Or was He, who is made Head over all things for the church, acknowledged to be the only legislator?

"If we do not expect too much—if we do not look for particular regulations instead of general principles, and if we divest our minds of preconceived opinions, we shall not find it impossible to form an idea of the constitution and order of Christian Churches in the apostolic age; and it would be wise in us to form our churches after the model of the first and purest age rather than

according to our own notions of propriety."—pp. 51—53.

From the specimen we have here given, our readers may perceive that this work is admirably adapted to accomplish the benevolent purpose of the author—imparting to the mind of the inquirer the only direction upon which he can safely depend, and establishing those whose principles and practice have been already formed upon the authority of apostolic precedent. We have taken it for granted that these pages must be read, or we should even trespass farther upon our own, by extending our extracts and commendatory remarks.

Were we to dwell upon the *exposé* of certain abuses practised in the Oxford university, as exhibited by "some of the initiated," it might bring us under the imputation of being invidious. Observing inscribed upon the entrance "*Mordaci radere vero*," we were not entirely unprepared for an inspection of the interior; yet we must acknowledge that some of the representations very much exceed, in their description of the absurd and impious, as prevailing in this seat of science and literature, anything we could have anticipated. Perhaps, this pamphlet could not be other than anonymous; yet, that circumstance may have even more than its just influence in depriving its statements of impartial attention. It is, however, so prefaced and concluded, as to meet many of those objections which that undesirable fact might be supposed to occasion.

The Naval, Military, and Village Hymn-Book: Compiled by RICHARD WEYMOUTH, Commander, Royal Navy, 18mo. Holdsworth and Ball, 1832.

The original incentive to the compilation of this neat and attractive little work, appears to have been supplied by the author's official connexion with the Bethel Society, in the place of his residence. The preface (which will favourably introduce the writer to his readers) states, that, in common with his respected coadjutors in that society, and many other friends, he had

always found occasion “to deplore the want of a well-compiled Hymn Book, adapted to their purpose, and free from the peculiarities of sect or party.” This desideratum he proposed to supply. His plan, however, embraces a sphere of ampler extent, and of more general utility: so that, instead of furnishing a selection of hymns exclusively adapted to the purposes of Bethel institutions, he has presented to the public a “little volume on the plan of universal adaptation.” He avows, that he has never perceived the necessity or the propriety of addressing any section of the community in its own *technical* phraseology; or of furnishing an exclusive species of psalmody. It must, we think, be evident, that the most useful compositions for public worship are those in which any military, naval, or rural allusions that occur, are so simple and natural as to be intelligible to all classes and orders of society. Accordingly, there will be found in this collection a considerable number of hymns which are especially, though not exclusively, adapted to the villager, the soldier, and the seaman.

The poetic merit of the volume is respectable, and does credit to the taste of the compiler. It was manifestly his aim to elevate the minds and invigorate the understandings of the humbler classes of society, while he supplied them with a vehicle for their thankful and harmonious devotions. To this design the contents of his book are very well suited. The style and subjects of the hymns condescend to minds of low estate; yet, the simplicity of the work is happily blended with such dignity, that no congregation would be discredited by adopting it.

A very large proportion of the hymns will be found applicable to the public worship of a mixed congregation—a weighty recommendation, to which, we fear, few hymn books are entitled. The author has omitted Baptismal compositions, in accordance with the general design of his work; but he has introduced a few adapted to the celebration of the Lord’s Supper. The metres,

with a very few exceptions, will supersede difficulty in the selection of tunes; and the compiler has avoided undue length in the hymns. The indexes are comprehensive and accurate, and indicate the diligent employment of an orderly mind. In one of the indexes the hymns especially suited to seamen, soldiers, husbandmen, and to occasional services in the open air, are presented at a single view. The paper, type, and general execution, are good. The number of hymns is 500, of which a note, appended to the preface, informs us that Watts has furnished 113, Doddridge 46, J. & C. Wesley 47, Steele 36, Beddome 20, Newton 19, Cowper 13, Gibbons 10, Kelly 11. There are also productions of Montgomery, Kirke White, Toplady, Edmeston, &c., with seventy-two hymns from anonymous sources. From the preceding enumeration of authors it will be readily believed, by many of our readers, that compositions of superior merit adorn this modest volume. It is neither calculated nor designed to supersede denominational hymn books, but the themes of praise supplied by the “common salvation,” have richly furnished its pages. For the purposes expressed in its title-page, it is better adapted than any similar work with which we are acquainted: and we hope that it will contribute to the edification of many Christians in all classes of Society.

It only remains for us to claim a tribute of sympathy from our readers by informing them that the respected compiler of this useful work has fulfilled the course prescribed to him in this vale of mortality. In less than four months subsequently to the publication of his book, he was translated, after an illness of a few hours, to his heavenly rest. He fell a victim to that mysterious and pestilential disease whose ravages were so fatal in Devonport and the adjacent towns. How heavy and irreparable the loss thus sustained by his surviving widow and four children—by the church of which he was a worthy member and a faithful deacon—by his pastor, who highly

valued his friendship and co-operation—and by his Christian brethren in the neighbourhood, including the writer of this notice—only those can estimate who are privileged to know him. Meek, unassuming, candid, generous, patient, innocently cheerful, circumspect, intelligent, conscientious, spiritually-minded, devoted to the interests of Zion, benevolent and attentive to his poorer fellow-members, a lover of good men, and a follower of peace with all—he was such as any Christian church must have numbered among its brightest ornaments. He rests from his labours, and his works do follow him.

Lectures on Revivals of Religion. By W. B. SPRAGUE, D. D., Pastor of the Second Presbyterian Church in Albany. With an Introductory Essay, by the Rev. GEORGE BEDFORD, A.M., and the Rev. JOHN ANGELL JAMES. Collins: pp. 455.

We sincerely hope that the republication of these Transatlantic Lectures, in our own country, will have the happiest influence on the genuine interests of religion: It must be acknowledged that the subject of which they treat is not one of minor importance, but is entitled to the most considerate and devout attention of every Christian, and of every Christian minister. That, under a profession of religion, persons should be found who treat remarkable revivals of religion with indifference, not to say with scorn, is that which may justly excite surprise and deep regret. Such a state of mind cannot be referred to any thing upon which we can either pleasurably or gratefully reflect. It may be supposed to arise from the absence of such information as the persons in question might easily obtain, or an unwillingness to admit that the facts reported contain a sufficient amount of veritable change of character, to induce belief, that it is the result of a more than ordinary communication of divine influence. Every one, we think, must concede that the utmost caution is indispensable; for we may as certainly, and as effectually, grieve the Holy Spirit of God, by ascribing that to his agency

which he cannot approve, as to despise the effect of his operations, where the evidence of their existence demands our adoring acknowledgment. How, then, is the evil, on either hand, great indeed in itself, and alarming in its influence, to be avoided? Dr. Sprague's lectures may be considered as providing for this difficulty, and satisfactorily answering the question. Their titles are: "Nature of a Revival—Defence of Revivals—Obstacles to Revivals—Divine Agency in Revivals—General Means of Producing and Promoting Revivals—Treatment Due to Awakened Sinners—Treatment Due to Young Converts—Evils to be Avoided in Connexion with Revivals—Results of Revivals." The discussion of these subjects is strongly marked with sound sense, biblical sentiment, and earnest piety. We cordially recommend the perusal of these discourses, both to those persons who have read much on the subject of religious revivals, and those who have read little: the former may find themselves much strengthened in their convictions and their exertions, and the latter may derive much valuable instruction, which, if judiciously applied, may be attended with the most beneficial effects. From the lecture on "Obstacles to Revivals," we select the following passage, as a specimen of the author's manner.

"But the want of brotherly love operates to prevent a revival of religion still farther, as it prevents that union of Christian energy, in connexion with which God ordinarily dispenses his gracious influences. It prevents a union of counsel. As the Saviour has committed his cause, in a sense, into the hands of his people, so he has left much, as respects the advancement of it, to their discretion. And they are bound to consult together with reference to this end, and to bring their concentrated wisdom to its promotion. But if there be a spirit of alienation and discord among them, either they will never come together at all, or else their counsels will be divided, and they will do little else than defeat each other's purposes. The same spirit will prevent a union in prayer. This is the grand means by which men prevail with God; and the prospect of their success is al-

ways much in proportion to the strength of their mutual Christian affection; for this is a Christian grace—and, if it is in lively exercise, other Christian graces, which are more immediately brought into exercise in prayer, such as faith, repentance, and humility, will not be asleep; and as concentrated effort is the most powerful in all other cases, so it is in this—let the united prayers of many hearts go up to heaven for the revival of God's works, and they may be expected to exert an influence which will tell gloriously on the destinies, perhaps, of many sinners. But, on the other hand, if there be not this feeling of brotherly kindness among professed Christians, even if they come together to pray for the out-pouring of the Spirit, their prayers will at best be feeble and inefficient, and their thoughts will not improbably be wandering, and unchristian feelings towards each other kindling, at the very same time they are professedly interceding for the salvation of sinners. And the same spirit is equally inconsistent with a union of Christian effort; for, if they cannot take counsel together, if they cannot pray together, they surely cannot act together. Who does not perceive that a spirit of mutual unkindness among the professed followers of Christ, thus carried out into action, must, if anything, oppose a powerful obstacle to the revival of God's work?"—p. 97.

To the Lectures are appended twenty interesting letters, by different writers, addressed to Dr. Sprague, on the subject of Religious Revivals.

The Introductory Essays, for in fact there are two, are very powerful, especially that written by Mr. Retford. We would earnestly recommend that it should appear, as a tract, in a separate and cheap form, for universal circulation. We are so convinced of its adaptation for extensive usefulness, that we should be much gratified could we obtain an assurance that our suggestion would be speedily adopted.

The Tourist; a Literary and Anti-Slavery Journal, under the direction of the Agency Anti-Slavery Committee. Published Weekly, or in Monthly Parts. London: J. Crisp, 27, Ivy Lane, Paternoster Row.

The Tourist is entitled to very respectful notice. It is designed

to promote the cause of Negro Emancipation, and is conducted in a style which must ensure it the patronage of those to whom it is once introduced. Its embellishments are decidedly superior to most of its contemporaries, and the literary character highly creditable to its conductors. The Agency Society have acted wisely in thus availing themselves of the public taste for Penny Magazines. Something of this sort has long been needed. The variety and interesting character of its contents will insure it a wide circulation, and thus give currency to correct views on the Anti-Slavery question. Such of our readers as have not yet seen this publication should immediately obtain it, and parents, more especially, should place it before their children.

A Portraiture of Modern Scepticism; or a Caveat against Infidelity: including a Brief Statement of the Evidences of Revealed Truth, and a Defence of the Canon and of Inspiration; intended as a Present for the Young. By JOHN MORISON, D.D. Westley: pp. 262.

However varied may be the form in which the view of infidelity is attempted to be communicated, from the subtle and elegant insinuations of Gibbon, to the revolting vulgarisms of Thomas Paine; the object is uniformly the same, to sap the Christian's confidence, by endeavouring to weaken his faith in "the oracles of God," which contain "all his salvation and all his desire." These persevering and unhallowed efforts have called forth counter exertions in different periods and countries, from minds of the highest order, and writers of the most keen and unwearied research, whose vigorous defence of revealed truth, has not only re-animated the affrighted believer, but has triumphantly carried resistance into the very citadel of the adversary. In the list of the mighty dead are names of eminent persons, far too numerous for insertion here, who have laboured successfully in this department, and whose works praise them in the gate. Dr.

Morison, who, we trust, will long appear among the living in Jerusalem, has felt it to be his duty to make common cause with this immortal band against the deadly foe, whose doom is sealed, and whose destruction is near. This able work is divided into two parts. Part the first, "A Portraiture of Modern Scepticism," contains six chapters: "1. The Views of Sceptics respecting the Moral Character of God. 2. Infidels profess to hold the Doctrine of the Divine Existence, but neglect all religious worship. 3. A Brief Survey of the Character of that Morality which Infidelity inculcates and displays. 4. The Practical Effects of Infidelity. 5. A Contrasted View of Infidelity and Christianity. 6. An affectionate Appeal to those who have been entangled in the snares of Infidelity." Part the second is entitled, "The Truth and Excellence of Christianity;" and is divided into six chapters: "1. The Comparative Credit due to the Conclusion of Sceptics and Christians. 2. The Evidence of Christianity admits of being brought home individually, with convincing power, to every man's heart. 3. A Brief Survey of those branches of Evidence which it is proper to urge upon the attention of those who have not, as yet, yielded up their minds to the authority of the gospel." The remainder of this chapter is occupied by two sections: the first on "The internal evidence of Christianity," in which is brought forward, "1. The Moral Character of its great Founder. 2. The Sublimity of its Diction. 3. The high Standard of its Morality. 4. The coincidence of Christianity with the character of God, and the actual condition of man." Section the second is on "The External Evidence of Christianity, under which the following subjects are introduced: 1. Miracles. 2. The Resurrection of Christ. 3. Prophecy. 4. The Early Success of Christianity. 5. The Moral and Social Benefits Conferred on Mankind by Christianity." Chap. 4, "On the Uncorrupted Transmission of the Sacred Books. 5. On the Inspiration of the Holy

Scriptures. 6. Popular Objections to the Full Inspiration of the Holy Scriptures. Conclusion."

We have no doubt this will prove a highly valuable and acceptable "present for the young," to whose careful and serious perusal we earnestly recommend it. At the same time we beg to remind the Christian, whether young or aged, that the most effective personal security against the insidious or violent attacks of infidelity, will ever be found in the sacred influence of "pure and undefiled religion," upon the daily exercise of the affections, and the conduct of the life.

Sunday Readings for the Young. Tract Society. pp. 90.

Holy Eucharist, or the Mystery of the Lord's Supper, Briefly Explained. By THOMAS WATSON, A. D. 1668. Tract Society. pp. 88.

Memoir of John Mooney Mead, who died at East Hartford, America, April 8, 1831; aged four years, eleven months, and four days: suitable both for Parents and Children. Tract Society. pp. 68.

A Discourse on Mourning for other Men's Sins. By the Rev. STEPHEN CHARNOCK, B. D., A. D. 1684. Tract Society. pp. 64.

The first of these useful works contains a text of Scripture for every Lord's-day during the year; this is followed by some instructing and illustrative anecdote, and concluded by an extract from Dr. Watts, or some other devotional poet.

In the second article, besides "The Holy Eucharist," there are two short discourses: the former entitled, "The Fiery Serpents," the latter, "The Spiritual Vine," well calculated to benefit the mind of every attentive reader.

The "Memoir of John Mooney Mead" is an account of the life and death of a most extraordinary child, who died under five years of age, leaving, however, his parents and friends in possession of very peculiar and remarkable evidence of his infant knowledge and piety.

As to the concluding article, it is sufficient to mention it as the work of the Rev. Stephen Charnock.

OBITUARY.

MRS. SOULE.

(*Concluded from p. 29.*)

Mrs. Soule's last illness was of short duration, for not a week before her death she was in good health. But, from the commencement of the indisposition that proved fatal, her sufferings were most intense, and most distressing for her friends to witness. She bore them, however, with remarkable patience, fortitude, and resignation, and happily experienced the fulfilment of the promise, "As thy days, so shall thy strength be." Her end was peaceful and triumphant; she continued to enjoy, without intermission, the same peace of mind, and confidence of hope in God through Christ her Redeemer, till death was swallowed up in victory. As her mental powers were not affected by disease, there was no difficulty in ascertaining the state of her mind in her last illness; and her friends, at different times, conversed with her on the concerns of that world of which she was so soon to become an inhabitant. The few extracts which will now be given of her dying testimony will evince the peculiarly happy state of her mind, whilst "passing through the valley of the shadow of death;" and they may be regarded as a specimen of her religion during the whole of her Christian profession. For there was a pleasing resemblance between her life and death; as she lived, so she died, trusting and triumphing in Christ as her Saviour. She enjoyed religion whilst living, and experienced divine consolation in a remarkable manner in her last moments. The Lord then permitted her, in a degree more than ordinary, to taste of heavenly bliss; and so abundantly strengthened her faith in him, as to enable her to anticipate the attack of the last enemy not only without fear, but to welcome his approach, knowing that through the blood of the lamb, she should be more than a victor.

She was released from sin and suffering on Saturday, July 28th, 1832. The Thursday previous to this she said to Mr. Soule, "I can truly say my mind has been kept in perfect peace, stayed on God." The day following the hopes of her friends were considerably revived respecting her recovery. But towards the evening "their apprehensions were awakened by the appearance of unfavourable symptoms; these were followed by a restless night, during which Mr. Soule was anxious to ascertain whether she was sensible of her dangerous situation, and what were the feelings of her mind in the prospect of eternity." He was unable to realize the object of his wishes till the morning of the following day, on which day, in the evening, she died. What occurred on that mournful day, when her connexions with this world and all its concerns were about to be dissolved for ever, illustrative of the state of her mind, the writer will narrate in the words of a statement kindly placed in his hands by Mr. Soule, his esteemed friend.

"Early in the morning of Saturday she said to Mr. Soule, 'I want you to commend me,'—pausing a little she added, 'I am a great sinner;' 'Christ,' he said, 'is a great Saviour.' 'I look,' she continued, 'to Him alone.' He then observed, 'Christ is able to save to the uttermost all them that come unto God by him, and able to keep what you have committed to his care.' 'Yes,' she replied, 'and no one is able to pluck me out of his hands.'—A short time afterwards, knowing that her brother and sisters were in the house, and felt anxious to see her, she requested an interview. After a momentary pause, apparently collecting her thoughts, and calling up her remaining energies, she said, 'You know I am not one to say much. I should not have desired you (referring to her sisters) to

leave the room, had I anticipated this result, but I did not like you should see my sufferings. My sufferings have been great, but what are they to my Saviour's. I feel now that I am going, but God is my trust, and has been every moment. I have not to seek him now, he has been my help for years.' Looking earnestly at Mr. Soule, she asked, 'Whom did Christ come into the world to save?' He replied, 'Sinners.' She said, 'I am a sinner;' and Christ, he observed, 'is a Saviour, his blood'—to which she added, 'cleanseth from all sin. I have no other hope.' 'Other refuge,' said one of her sisters, which expression she took up, and, adding with peculiar emphasis, 'have I none?' He has been my friend, my best friend.' 'A friend,' observed Mr. Soule, 'who has loved you at all times, and has stuck closer than a brother.' 'Yes,' she replied, 'I have been surrounded with kind friends from my birth, but you, I may say, have been my dearest earthly friend; our union has been short, but happy. I had anticipated much pleasure in my babe, but when informed it was dead, you know, dear, I told you it was all in love.' After a short pause, she continued, 'My mind is now stayed upon God, I have enjoyed perfect peace, the enemy has not been permitted to harass me *once*. I have suffered much pain, but I shall soon, perhaps in a few hours, sing the song of Moses and the Lamb, where there is no pain, no sorrow, from suffering and from sin set free.' Shortly afterwards, when she and her dear husband were alone in the room, she said to him, 'Little did I expect we should so soon be called to separate, but our separation will be only in distance, we shall still be one in spirit.' He observed, 'You are going to our Father's home, I, perhaps, shall soon follow you.' Lifting up her hand she said, 'You must wait, your life is more precious than mine, your work is not yet done, mine is finished.—'Tis all in love. Tell the church to love one another, as I have loved them: their prosperity has

been my prayer day and night.' From this time she spoke but little; but her mind continued in the same state of holy composure during the whole of the afternoon, which was passed with intervals of sleep. Nor was she alarmed or agitated as the last moment drew near, but patiently waited its approach, observing occasionally, 'How slowly the time moves.' These were nearly her last words; and about 7 o'clock in the evening, without a struggle or a groan, she fell asleep in the arms of that Saviour who had been 'all her righteousness and trust.'"

The mournful providence was improved in a funeral sermon, preached August 5th, from Matthew xxiv. 44. by Mr. Davies, Hailsham, at the tabernacle, Lewes.

In the review of this brief narrative many reflections will naturally occur to the reader. Let the friends and relatives of the deceased contemplate the character of one whom they dearly loved whilst on earth, and whose memory they still embalm with tears of affection. Oh that they may all make her God their refuge and trust! Perhaps the crowning excellency in her character, the most prominent feature of all, was her holy decision for God. Her surviving relatives and friends will best revere and honour her memory, by imitating her holy example, by consecrating themselves, and all they possess, to the service of the Lord. Every reader is reminded of the infinite importance of possessing the one thing needful, as a present portion. For, truly, there is but a step between any one and death. The deceased was cut off in the midst of her days, in the vigour of life; and, not a week before her departure, was as likely to live to a good old age as any who now survive her. The sudden and unexpected nature of the call forcibly reminds us of the admonition of the Saviour, "Therefore, be ye also ready: for in such an hour as ye think not, the Son of Man cometh."

RELIGIOUS INTELLIGENCE.

FOREIGN.—AMERICA.

TEMPERANCE SOCIETIES.

The following interesting letter from the Hon. Reuben H. Walworth, Chancellor of the State of New York, has been received by the British and Foreign Temperance Society.

We understand that the wishes of the writer had been anticipated by the committee; and it may be hoped that Temperance Meetings will be held on the 26th of February, in all places throughout England, where societies already exist, or where individual friends of this important cause have the requisite influence and energy.

Albany, State of New York, Nov. 12, 1832.

"Gentlemen, The British and Foreign Temperance Society having associated my name with those of its honorary members, I have taken the liberty to introduce to your acquaintance Mr. J. T. Marshall, a distinguished friend of temperance from this state. Mr. M. visits England partly on private business, but more particularly to aid the operations of the American Temperance Society, and the executive committee of the New York State Temperance Society, in the great work of benevolence in which they are engaged. He takes out with him, and will furnish to your society, a number of recent and interesting publications and documents on the subject of temperance, from which you will be able to ascertain the progress and present state of this great moral reformation on this side of the Atlantic. You will see by the circular of the American Temperance Society of the 21st of September last, that it is proposed to have simultaneous meetings of all the friends of temperance in any village, town, city, and hamlet in the United States on the last Tuesday of February next. And it would be highly gratifying to the friends of temperance in America, if similar meetings of the friends of Temperance in England, Scotland, and Ireland, could be held on the same day. Nothing could be more encouraging to the heart of the philanthropist, while engaged in the benevolent work of rescuing his fellow-men from the degrading vice of intemperance,

from temporal and eternal ruin, than the reflection that a million of hearts, both in Europe and America, were at the same moment animated by the same spirit, and were beating in unison with his own.

State Temperance Societies have already been organized in twenty-one of the United States of America in connexion with the American Temperance Society as a general head. And, in the State of New York alone where the State Society was organized but a little more than three years since, we have already more than 1100 Auxiliary Societies in the several counties, cities, towns, villages, and common school-districts, containing more than 160,000 members pledged to the principle of total abstinence from the use of ardent spirits. Among the number will be found the greatest part of our most respectable and influential citizens, judges, legislators, and Magistrates, and, what is still more gratifying, in reference to the future, nearly all our respectable young men, whose habits were not previously bad in this respect, have totally abandoned the use of spirits, and have become members of some of these societies. Already do we begin to feel the beneficial effects of this great combination of moral force in the manifest diminution of pauperism and crime, in the improvement of the condition of the labouring classes of the community, and in the extension of the boundaries of the kingdom of the ever-blessed Redeemer.

And, while the desolating pestilence which has recently visited this city, and many other parts of the state, has swept off its hundreds and its thousands of those who were in the habitual use of ardent spirits, the members of our Temperance Societies have almost uniformly escaped.

With the expression of a well-founded hope that the blessings of temperance may continue to spread through England, until the demon of intemperance shall be banished from this world.

I have the honour to be,

Gentlemen,

Yours with respect,

R. H. WALWORTH,
President of the New York State
Temperance Society.

Messrs. J. Capper, J. H. Ramsbotham,
T. Hartley, and N. E. Sloper, Secretaries
of the British and Foreign Temperance
Society.

DOMESTIC.

SLAVERY.

We feel great pleasure in contributing towards the circulation of a paper, issued by the respectable Society of Friends, on what may be called, at the present time, the all-absorbing subject of British Colonial Slavery, in the guilt of which the Friends are not involved! It is entitled,

"Some Reflections on the Subject of Slavery, respectfully submitted on behalf of the religious Society of Friends, to the Christian public in the British dominions."

"The Society of Friends, having long believed it to be their duty to advocate the inalienable right of the injured sons of Africa and their descendants to the enjoyment of civil and religious liberty, feel themselves constrained, in Christian love, at this important period, not only to maintain the cause of the oppressed, but to plead with those who are upholding the system of British Colonial Slavery.

"One quarter of a century has now elapsed since the British Government abolished the slave-trade on the coast of Africa; but to this very hour, within our colonial territories, the subjects of this empire are legally sanctioned in buying and selling their fellow-men as the beasts that perish. Year after year has passed on; the cry of justice and mercy has been raised; the cause of these oppressed and degraded children of our Heavenly Father has been advocated; the practice of slavery has been clearly proved to be utterly unchristian, so that, though sophistry has been employed in attempts at refutation, it has been employed in vain; and reason and religion have gained greater triumphs by the conquest; yet, notwithstanding all this, the system is still suffered to disgrace our country.

"The character of slavery has been faithfully depicted within the last ten years, by means of official documents laid before Parliament, as well as by the testimony of men of unquestioned veracity, eye-witnesses of the enormities of the system. It has been proved to be the invariable tendency of this condition of society to weaken moral principle, and to benumb and destroy the best sympathies of the human heart. Its atrocities and its horrors, as now exposed to public view, are not beheld as its occasional fruits, but as its natural and uniform results. What, indeed, but the unrestrained and licentious indulgence of the basest passions, can be expected from the prevalence of the most

abject servility on the part of one portion of the human family, and uncontrolled power on the part of another? Whoever allows himself to examine more in detail the barbarity often exercised upon the victims of slavery, and the degradation into which they are plunged,—a degradation marked by the prostration of every feeling that ennobles man—must regard, as truly awful, the situation of those, who, from mistaken policy, are concerned in directly upholding this system.

"It requires but a very slight acquaintance with the laws of Christ, to convince us that nothing is more repugnant than slavery, to the spirit and precepts of His holy religion. "All things whatsoever ye would that men should do to you, do ye even so to them," was the command of our blessed Saviour; and again, "Thou shalt love thy neighbour as thyself," under which term we believe are comprehended our fellow-creatures of every nation, tongue, and colour. These divine laws are of perpetual obligation. Our Lord further declares: "If thou wilt enter into life, keep the commandments;" "If ye love me, keep my commandments." If, then, we wilfully violate his commandments, are we not in danger of losing an inheritance in eternal life?—are we not giving practical proof that we do not love Jesus Christ?—can there be a greater violation of his righteous law, than to buy and sell our fellow-men, to claim a right of property in them and their offspring, to hold in perpetual bondage those for whom, as well as for us, Christ died? Is not this practically denying the Lord who bought us? and ought not these considerations to bring with them solemn reflections on looking forward to that day when we must all appear before the judgment seat of Christ?

"We earnestly beseech our fellow-countrymen, our Christian brethren of every denomination, to lay these things to heart. As subjects of the same government, as fellow-believers in the truths of the pure and holy religion of our blessed Redeemer, we are called upon to cherish feelings of kindness and love one towards another. We therefore affectionately desire that we may all be wholly clear of any longer supporting this unrighteous system, and contributing to frustrate the gracious and beneficent designs of our Almighty Parent, respecting his rational creation. We believe that amongst the proprietors of slaves there are those who are amiable in the various relations of private life, and who are seeking to live as becometh the Gospel. To these we would, especially appeal. Permit us, in sincere good will, to ask you—can you, as

believers in Christ, and desirous to be numbered with his disciples both here and hereafter, continue to be connected with a system so entirely opposed as slavery is to the scope and design of His gospel? When you contemplate the moral state of the countries where it prevails, when you consider their blighted prospects notwithstanding all the unhallowed gains which it has yielded, can you doubt but that this system is signally marked by the righteous displeasure of the Supreme Governor of the world?

“The present circumstances of the slaves, and of the free people of colour in the British colonies, the troubles in the Mauritius, the insurrections in Jamaica, and the religious persecutions which have followed, are momentous signs of the times as regards the continuance of slavery. Contemplating these events, and the increased interest for the oppressed, which so manifestly pervades every class of society in this land, the time is surely arrived when all should co-operate in Christian endeavours, wholly and speedily, to remove this national sin. When a people have become enlightened on the enormity of a crime, the guilt of continuing that crime is aggravated. Ignorance of the real character and tendency of slavery can no longer be pleaded. Warning has, of late times, succeeded warning with portentous rapidity. Divine revelation teaches us, and the history of mankind exemplifies the truth, that the retributive justice of the Most High does fall on individuals and on nations, when they wilfully continue in their guilt, and take not heed to the solemn warnings conveyed in the exercise of his over-ruling providence.

“Now is our time:—protraction accumulates the guilt. It is fearful to look at the present state of society in the colonies; it is still more fearful to look forward. As we believe that the continuance of slavery is an offence in the sight of God, so we also believe, that, if from a conviction of its sinfulness, in repentance towards God, we put away this evil from before Him, He will graciously turn unto us and bless us—that if laws for its immediate and entire extinction, accompanied by judicious and equitable provisions, are forth with made, our Heavenly Father will prosper this work of mercy. And we further believe that, by the substitution of the paternal care of the Government in the place of the arbitrary power and authority of the master, the peace of society will be secured, and the comfort, and happiness, and the prosperity of all be greatly promoted.

“We offer these reflections with no feelings of hostility to any class; we sin-

cerely pity those who are involved in a system, from which the conduct of our predecessors in religious profession has warned and guarded us. We cannot doubt but that many of the colonial proprietors would gladly disencumber themselves from the burthen of any longer upholding Slavery, and that they would unite in such measures for its abolition as they might deem safe and equitable. We feel for them as possessors of estates which may have descended to them by inheritance, with the clog of slavery attached to them. At the same time, being fully persuaded that men are most likely to prosper in the world, when, in the conducting of their temporal affairs, they act according to the eternal principles of justice, we are strongly impressed with the belief that the immediate provision for the termination of slavery at the earliest possible period, will, in this respect, greatly benefit the colonial proprietor.

“May our legislators, and all in authority both at home and abroad,—may every one in his individual allotment, who can sympathize with the sufferings of the oppressed, and to whom it is given to feel for the present and future well-being of his fellow-men,—be so influenced by the power of Christian love and of Christian truth, as that we may all cordially co-operate in endeavouring to effect this righteous object, and not relax in our efforts until its final accomplishment.

“In conclusion, it is our earnest prayer, that it may please Almighty God to continue to regard this kingdom for good; and to direct its councils in this and other acts of justice and mercy, so as to promote his glory in the harmony of his rational creation.

Signed in and on behalf of a Meeting representing the religious Society of Friends in the intervals of its Yearly Meeting, by

GEORGE STACEY, Clerk.

London, the 4th of the 1st Month, 1833.

THE DISSENTERS.

Report of the Committee of Deputies of the Protestant Dissenters, to the General Meeting, on December 21, 1832.

It will, no doubt, be in the recollection of the Deputies that, at the commencement of the present year, an Address was received from William Smith, Esq., on his retirement from the office of Chairman to this Deputation, after having filled that situation during the long period of twenty-seven years, with much honor to himself, and advantage to

his constituents. Upon that occasion, Resolutions were passed at a General Meeting, expressive of the great regret which the Deputies felt at the separation; but, as both the Address and Resolutions were circulated amongst you, as well as published in the Magazines, your Committee think it unnecessary to notice the subject further in this Report.

The subject of Registration, which has for several years occupied a considerable portion of the attention of successive Committees, has, in the course of the past year, received a fresh impulse, in consequence of Lord Nugent having, in April last, brought in a Bill in reference to the Registration of Births. Your Committee did not wholly approve of bringing forward this portion of the Registration Question separately; thinking it better, that it should be included in the General Measure relative to the Register of Births, Marriages, and Deaths, which has been, for a long while, under the consideration of the Real Property Commissioners; but, as Lord Nugent seemed intent upon proceeding with his Bill, your Committee thought it their duty to take its provisions into consideration, and accordingly suggested many important alterations and additions, which were all adopted by his Lordship on the second reading. The Bill, however, owing probably to Lord Nugent having been appointed to fill a foreign station, was not carried further.

On the very interesting subject of Education in Ireland, your Committee, feeling deeply impressed with the importance of the plan introduced by His Majesty's Government, thought it their duty to call a General Meeting of Deputies in April last, at which, it will be remembered, Petitions to both Houses of Parliament were agreed to, praying that "full and efficient support might be given to Government in the execution of the proposed plan." Those petitions were accordingly presented by Lord Holland to the House of Lords,

and by Lord John Russell to the House of Commons.

Your Committee, during the past year, have paid much attention to the important topic of West India Slavery, and, in connexion therewith, to the dreadful outrages which have recently been committed in the island of Jamaica. They accordingly brought the subject before a General Meeting on the 26th of July last, when, in order to diffuse very widely the information which had been received, the sum of £200 was voted to the Baptist Missionary Society, to enable them to print a large number of the Pamphlet, entitled "Facts and Documents connected with the late Insurrection in Jamaica;" of which publication one was sent to every member of the British Legislature—and in various other ways it was extensively circulated.

Your Committee, continuing to receive information of repeated instances of gross infringement upon the Civil and Religious Rights of the Missionaries and others in Jamaica, and knowing how entirely the general Body of Deputies concurred with them in their views of this subject, on the 3rd of November last, appointed a Deputation to wait on Lord Goderich with the following Address:

To the Right Honourable Lord Viscount Goderich, &c. &c. &c.

"We, the Committee of Deputies from the Congregations of Protestant Dissenters in and about London, appointed to protect their Civil Rights;—who, on several occasions, have been called on to lay before His Majesty's Government complaints of infringements, attempted by the Assembly of Jamaica on the religious liberty secured by law to persons dissenting from the Established Church,—desire gratefully to acknowledge the kind and prompt attention which has always been paid to our applications, and the appropriate redress, granted by withholding His Majesty's Assent to such Acts of that Assembly, by which they became of no effect.

"On the general question of Colonial Slavery, however acutely we may feel, we shall not at this moment obtrude our sentiments upon your Lordship;—but the very object of our original appointment

suggests to us, that the most important and acceptable service which we can render to those, whose interests are entrusted to our care, is the exertion of our most strenuous endeavours to preserve inviolate and unimpaired those rights and privileges which great multitudes of our brethren cherish as their dearest possession. It is, therefore, though not without deep regret, that we feel ourselves constrained to request your Lordship's most serious attention to the late outrageous proceedings in Jamaica. In that island lawless mobs have not only been guilty of ordinary tumults, but have rioted to the destruction of very considerable property; have assaulted the persons, and threatened the lives, of many peaceful inhabitants, unoffending against any law, and accused only by ignorant and furious clamours, devoid of any just foundation.—Nor is this all. These violences have been countenanced, if not instigated, by some, whose bounden duty it was to have crushed them with all possible speed: and thus, as it would seem, the guilty parties, emboldened by such coadjutors, and by the hope of impunity, have ventured on farther excesses, no less absurd than criminal—have taken on themselves to supersede the law and the constitution, and to dictate, by their own assumed authority, who shall or shall not be permitted to reside in the dependencies, and under the government of Great Britain—and conspiracies have been organized to effect a purpose, which we humbly conceive to be little, if at all, short of rebellion—particularly as connected with and interpreted by language, inciting to every species of private and public outrage, professing their determination to carry their object at the risk of their lives.

“Again, begging to disclaim any intention of exceeding our commission, by entering into the political questions now afloat with the colony,—we, nevertheless, in the name, and on the behalf of many, many thousands of our loyal and peaceable brethren, do humbly, but most earnestly entreat the much-needed protection of His Majesty's Government, against the savage violence of men acting either singly or in concert, by whom that government itself has been calumniated, insulted, defied, and, to the extent of impotent threats, abjured.”

London, 13th November, 1832.

In the conference with Lord Goderich, his Lordship expressed the full determination of Government to pursue the same line of policy which they had hitherto adopted, and to protect the

Missionaries in every way compatible with the existing laws.

Your Committee have anxiously watched for a favourable opportunity of bringing forward the subject of the Marriage Law, with a view to obtain relief from the obligation of celebrating Marriage according to the Form prescribed in the Book of Common Prayer, which Dissenters, in general, have long considered as a grievous burden.—A brief statement of the Dissenters' case has been laid before his Majesty's Government, and a Deputation from your Committee has had an interview with Earl Grey upon the subject.—His Lordship stated, that he should confer with the other Members of the Government, and should be happy at any time to receive any further communication from your Committee. The following is a copy of the statement:

Brief Statement of the Case of Protestant Dissenters, seeking Relief from the Obligations imposed by Law, for the Celebration of Marriage, according to the Form prescribed in the Book of Common Prayer.

“The Committee of Deputies, appointed to protect the Civil Rights of Protestant Dissenters, having received intimations from various parts of the kingdom, of the great interest which is excited, relative to the mode of solemnizing Marriages, and of the determination of many Congregations to Petition Parliament for an alteration of the Law in that respect, feel constrained to bring this subject, without further delay, under the notice of His Majesty's Government; and they, therefore, beg leave to submit the following statement of the principal reasons for the desired alteration.

“For the present purpose it does not appear necessary to go further back than to the period immediately preceding the passing of Lord Hardwicke's Act, 26 Geo. II. cap. 33. Antecedently to that Statute, the contract of Marriage was considered to be a civil contract, and, in 1653, the celebration of it was committed to the hands of civil functionaries; and, subsequently to the Toleration Act—(1 William and Mary), Quakers and Baptists solemnized their Marriages, without adopting the Ecclesiastical ceremony, and

such Marriages were recognized as valid by the courts of law. See *Hutchinson and Wife v. Brooksbank*, 3 *Levinz*, 376, and *Wignore's Case*, *Salkeld*, 438.

"Lord Hardwicke's celebrated Act, inadvertently worked a violent change in the state of the law,—and, without being intended by its framers to operate oppressively upon any class of individuals, it has virtually occasioned much oppression on Dissenters, and, by means of it, religious liberty has been grievously interfered with. The Act was deemed necessary, in consequence of the occurrence of hasty and improvident Marriages, surreptitiously performed by clergymen unworthy of the name. It was passed 'to prevent clandestine Marriages,' and its oppressive consequences were occasioned by its constituting Episcopal clergymen the *only* persons who can carry its provisions into effect; and they being bound to use, on all occasions, the rites and ceremonies prescribed in the Book of Common Prayer, the form of Marriage there prescribed has, in fact, become the only form in use. Thus, by what has been aptly termed a kind of Ecclesiastical usurpation, a violation of the rights of conscience has been committed, and a positive infringement of the Toleration Act effected.

"The Act of Toleration, fully recognizes and allows the rights of all Protestant Dissenters, complying with its requirements, to worship God in such manner, and by such forms, as their consciences approve. But Lord Hardwicke's Act enjoins that *all* persons in England, not only Conformists, but Dissenters also, (with the exception of Quakers and Jews) shall not be allowed to contract legally valid Marriage, unless they go to a parochial church or chapel, and worship, or pretend to worship, God in the way prescribed by the Church of England, using the Form contained in the Book of Common Prayer. This Act, therefore, so far as relates to the celebration of Marriage, was a virtual repeal of the Toleration Act.

"It is upon this broad and general ground that the Committee would base their argument for the alteration of the law relative to the solemnization of Matrimony,—a privilege already enjoyed by their fellow-subjects of Scotland and Ireland, both Protestant and Catholic, and (by virtue of an exception in the Marriage Act itself) by Jews and Quakers.

"But, although Marriage be a civil contract, the Committee feel that there is a suitableness in connecting so solemn and important an engagement with religious feelings, and submit that due regard should be paid to such feelings; yet this

advantage is, to a very great degree, by the existing law, denied to Dissenters, who, consistently with the spirit of the Toleration Act, would greatly prefer being permitted to encourage and enjoy those religious feelings in their own chapels, with the aid of their own spiritual pastors, rather than be driven to seek such advantages from ministers, with whom they have no religious association.—And we may here add that the present state of the English Marriage law casts an unjust reflection, and fixes an unmerited stigma, on the Protestant Dissenting Ministers of England, who are thereby treated as unfit to be trusted with the celebration of Marriage, while their brethren in Scotland, Ireland, and the British Colonies, and Christian Ministers, of all varieties of sect and denomination in the United States of North America, universally possess that privilege.

"The Committee do not think it necessary, in this short statement, to notice the various parts of the Marriage Service, which are felt to be exceedingly objectionable. They would rather generally observe, that they entertain conscientious objections to the compulsive conformity with the worship and service of the church, produced by the operation of the Marriage Act.

"They must not, however, omit to notice, that to one class of Protestant Dissenters, the Unitarians, the Marriage service is peculiarly objectionable in point of doctrine; it being inconsistent, in several respects, with the religious belief which Unitarians conscientiously entertain.

"These reasonable objections might, it is hoped, be removed, without in any degree interfering with the civil advantages effected by the Marriage Act, every one of which it would be the desire of the Committee to retain, not only unimpaired, but improved."

November, 22, 1832.

A bill having been brought into Parliament in June last, for establishing a University at Durham, your Committee thought it their duty to watch its progress, in order to guard against the introduction of clauses which would have the effect of excluding Dissenters from the advantages of the University.—Your Committee, therefore, prepared a petition to Parliament on the subject; but the bill was passed without alteration, being treated as a private bill for the appropriation of the Revenues of the Dean and Chapter of Durham.—Your

Committee, however, had the satisfaction of being informed, that in the discussion which took place in the House of Commons on the passing of the bill, it was understood, that Dissenters would be admitted to receive education in the projected University, but that it was intended to confer degrees on divinity only.

Your Committee, at the general meeting on the 24th of May last, made their report to you on the subject of the proposed alteration of the period for electing and returning deputies.—That report contains all the reasons which have induced your Committee to propose the alteration, and it has been circulated among all the deputies, with a request to them, to consider the subject, preparatory to its being brought forward at the general meeting this day.—It therefore only remains that the subject be now discussed, and if the proposed alteration shall appear desirable, that the same be forthwith adopted.

Amongst the ordinary business which has come under the notice of your Committee during the past year, the important question has again risen, whether a Dissenter, in going to his usual place of religious worship on Sundays, is exempt from turnpike toll. Your Committee have been solicited to take up a case of that kind, which they have done under the advice of an eminent counsel. The cause is now in progress for trial, and your Committee entertain no doubt that the result would establish the exemption claimed, which, though of small moment to the party immediately concerned, yet, as a general principle, applicable to all Dissenters, is of great importance? and it was this consideration which induced your Committee to undertake the cause.

The other usual matters which have come under the notice of your Committee, during the past year, relate to complaints against ministers and trustees of congregations, or connected with endowments supposed to belong to dif-

ferent churches.—Some of these matters your Committee have declined to interfere in, and others have been attended to by them, agreeably to the circumstances of the case and the wishes of the parties; but none of them are of sufficient importance to require particular notice in the present report.

ROBERT WINTER, Sec.

16, Bedford Row.

RECENT DEATHS.

On Tuesday the 10th of January, at his house in Myddleton Square, London, the REV. RICHARD WATSON, whose acknowledged superiority as a writer and a preacher in the Wesleyan connexion, had long raised him to the highest posts of honour and influence in that respectable body, and secured for him the admiration of Christians of all denominations who were able to appreciate so rare a combination of moral and intellectual greatness. Mr. Watson was in the 52nd year of his age.

On a *post-mortem* examination it appears that the immediate cause of his death was the growing up of his biliary duct, which had probably been going on for years, and been the cause of Mr. Watson's various illnesses, and of the severe sufferings by which his valuable life was terminated.

The following brief particulars of the closing scene cannot fail to interest every pious reader:

"On Christmas day he observed to two friends, 'If I had had my choice, it would not have been to be brought down to the grave by such severe sufferings; but, as such is the will of my heavenly Father, my will is resigned to his.'

"A few days before his decease, on his daughter entering the room, he exclaimed, in a voice of triumph, 'Mary, I am going home! I am going home!' adding,

'I shall behold his face,

I shall his power adore,

And sing the wonders of his grace
For evermore.'

laying great emphasis on 'I.'

"Several times during his illness, he repeated the following verse (adapting the first line to his own particular case):—

'There I shall see his face,

And never, never sin;

There, from the rivers of his grace,
Drink endless pleasures in!'

"To Mr. George Marsden, who, on another occasion, had inquired 'how he felt himself,' he strikingly answered, 'I feel myself to be a poor worm of the earth, creeping into the glorious sunshine of the Almighty.'

"At another time, he remarked, that, 'in his opinion, few men could discern the deep workings of the human heart, under forty-five; and then it was that they might be useful;' adding a sort of wish to live that he might benefit men by the labours of his maturer years.

"On the afternoon of the Monday preceding his decease, he suddenly opened his eyes, and, looking steadfastly upwards, said to Miss Howden, who was leaning over him, 'Maria, they are not quite distinct yet.' She asked, 'What, Sir?' but, instantly closing his eyes again, he made no reply. These were his last words: the mists of sense were passing away, and the intercourse was about to be opened between him and heaven. From this hour he took no sustenance, and evinced no sign of life, except the beating of his pulse and the continuance of his respiration, both of which grew gradually fainter, till, at the time already specified, his soul was gently dismissed from its worn-out tabernacle."

Mr. Watson's remains were interred on the following Tuesday in the burial ground behind the City Road Chapel, at the foot of Mr. Wesley's grave. Mr. Entwisle performed the funeral obsequies; and, on the Friday, Mr. Bunting, to whom his "Theological Institutes" were dedicated, preached his funeral sermon.

In 1826 Mr. Watson was elected President of Conference, and was, *ex-officio*, Superintendent of the London North Circuit. The two following years he was stationed in the Third Manchester Circuit, holding, however, the office of Honorary Secretary to the Wesleyan Missionary Society. From 1821 to 1825 he was one of the resident Secretaries to the Wesleyan Missionary Society; and, during the years 1829, 30, and 31, he filled the office of Superintendent preacher of the London North Circuit, retaining the distinction of Honorary Secretary of the Wesleyan Missionary Society. But, by the Conference of 1832, he was re-appointed to the exclusive office of Missionary Secretary, a station which he held at the time of his death.

The following is a tolerably correct list of Mr. Watson's works:—

Theological Institutes; or, a view of the Evidences, Doctrines, Morals, and Institutions of Christianity, 3 vols. 8vo.

Biblical and Theological Dictionary, explanatory of the History, Manners, and

customs of the Jews and neighbouring nations, &c. &c. Illustrated with Maps, engraved expressly for the work. Royal 8vo.

Life of the Rev. John Wesley, A. M. 12mo.

Observations upon Southey's Life of Wesley. 12mo.

Universal Redemption of Mankind, the Doctrine of the New Testament. 8vo.

Defence of the Wesleyan Methodist Missions in the West Indies. 8vo.

Conversations for the Young: designed to promote the profitable Reading of the Scriptures. Royal 18mo.

Catechism of the Evidence of Christianity. 18mo.

The Labyrinth, or Popish Circle (a Translation from the Latin). 8vo.

Affectionate Address to the Leaders, &c., of the London South Circuit. 8vo.

Charge delivered at the Ordination of Messrs. Bell, Crowther, &c. 8vo.

Besides these, Mr. Watson published several single sermons, &c.

We understand also that he has left behind him at least seventy volumes of manuscript sermons, written out at full length, which will, of course embody the result of his theological and biblical studies. These, no doubt, with perhaps other posthumous works from the same pen, will be given to the public.

MRS. MARIA SIMMONS, wife of the Rev. James Simmons, Baptist Minister at Olney, expired on the morning of Dec. 31, 1832. She died after an illness of three weeks. Her disorder was a severe attack of inflammation of the lungs. She was removed at the early age of 38, leaving behind her a family of small children, the youngest an infant of four months. In her affliction she fondly clung to life and her young family, and cherished the hope of recovery, till within a short time of her death. The nature of her disorder prevented her feeling the full extent of her danger; yet, when it came home to her mind, as it did at intervals, she was enabled to leave herself in the hands of God. She said, with great calmness, the day before her death, "If I am removed in the course of the day, I hope it will be for the glory of God." Her funeral was conducted in the presence of a large concourse of people, the 8th of January, when a funeral sermon was preached by the Rev. John Simmons, of Bluntisham, from 1. Thess. iv. 14, "Them also which sleep in Jesus will God bring with him."

May the Lord sanctify the unexpected and severe stroke! May he support the afflicted husband, and protect and bless the bereaved family!

On the 6th of January, after a long and severe affliction, the REV. JOHN REES, minister of Crown Street Chapel, Soho. He was in the 63rd year of his age, and, for more than 40 years, had been engaged in preaching that blessed gospel, by whose promises and prospects he was sustained in his last moments.

ORDINATIONS, &c.

SUTTON, YORKSHIRE.

On Tuesday, January, the 8th, Mr. J. D. Marsh, late of Horton Academy, was publicly ordained over the particular Baptist Church at Sutton, in Yorkshire. Mr. Foster, of Farsley, opened the services by reading and prayer, Mr. Scott, of Shipley, delivered the introductory discourse, descriptive of the constitution of a Christian church, and asked the usual questions, to which the most satisfactory answers were given by Mr. Marsh. The ordination prayer having been offered by Mr. Saunders, of Haworth, the venerable Dr. Steadman, President of Horton Academy, and pastor to Mr. M. delivered an impressive charge from 2 Tim. iv. 5, "Make full proof of thy ministry." Mr. Godwin, classical tutor of Horton Academy, addressed the church in a short, but judicious, discourse from Heb. xiii. 22, "Suffer the word of exhortation."

In the evening, Mr. Spooner, of Barnoldswick having opened the services by reading and prayer, Mr. Aldis, of Manchester, preached from Isa. liii. 2. and Mr. Scott, of Calne, concluded by prayer.

ULEY CASE.

DEAR SIR,

The following sums have recently been paid me for this case. The amount, £17. 0s. 6d. is payable on demand to any individual authorized to receive it.

JOHN DYER.

Fen Court, 24th of January, 1833.

White's Row, Portsea, Rev. J.		
Morris.....	2	2 0
Braunston, Rev. R. Miller.....	2	0 0
Battle, S. Gainer.....	1	14 0
Sevenoaks, T. Shirley....	5	0 0
Beaulieu, J. B. Burt....	1	0 0
Truro, T. Steadman...	2	0 0
Cradley, J. Tunnickliff...	1	7 0
Keppel St. London, G. Pritchard	2	0 0
	17	3 0
Paid postage and carriage.....	0	2 6
	17	0 6

Received by Mr. Ivimey, for the orphan children of the late Rev. J. Herring, Cardigan.

O, second donation..... 1 0 0

SPECIAL PRAYER-MEETING.

The day appointed for united and special prayer, on behalf of our persecuted Missionary brethren in Jamaica, anticipated in our last number, was solemnly, and we believe extensively, observed. In town, and in country, numerous assemblies of Christians of different persuasions were drawn together by the common bonds of sympathy and affection. Appropriate addresses were delivered, and fervent supplications sent up to the throne of the heavenly grace, on behalf of the unhappy victims, and the still more miserable authors of this lawless violence. Oh that answers may speedily be realized in the entire deliverance of both from the awful effects of civil and moral bondage.

Mr. Nicholson, of Plymouth, requests us to state that the intimation given in the Baptist Magazine, for November, and in the Miscellany, for December, of his intention to furnish a memoir of his deceased and respected uncle, was entirely unsanctioned by him: he regrets the necessity which is thus laid on him of suffering an erroneous impression to remain uncontradicted, or of disclaiming an intention which he never entertained.

NEW PUBLICATIONS, &c.

AN HISTORICAL SKETCH OF THE BAPTIST DENOMINATION; presenting a view of its Rise, Progress, and Present State, in all parts of the World; to which is added, an alphabetical list of Baptist Churches in England, with dates of their formation, and names of Pastors. By CHARLES THOMPSON. In one small volume.

* * A few copies are interleaved, to enable such persons who feel inclined, and have opportunity, to mark corrections as they occur.

JOHN MILTON. His Life and Times; Religious and Political Opinions; with a Portrait and Autograph. By JOSEPH IVIMEY.

A CHARGE delivered at the Settlement of the Rev. LUKE FORSTER, at Saffron Walden. By JOHN ELY.

DISCOURSES delivered at the Public Recognition of the Rev. N. M. HARRY, at New Broad Street Meeting House, London.

IRISH CHRONICLE.

FEBRUARY 1833.

The following most affecting letter, written by a female, named ELIZA CAIN, only eighteen years of age, mentioned in the Chronicle for December last, a member of the newly-formed church at Easky, was enclosed, by the Rev. James Allen of Ballina, in a Letter to the Secretaries, dated December 24th, 1832. A few copies have been printed, and circulated. It is thought proper to comply with Mr. Allen's request to print it also in the Chronicle, in the hope of raising a sum to enable this excellent young female to provide for the destitute family, to be applied under the direction of Mr. and Mrs. Allen.*

Mr. Allen thus describes the afflicting case :

"I have enclosed in this journal a letter from one of the members of the church at Easky, who has, since I last wrote, lost her father and mother, almost the only victims of Cholera in that town. If you could find a corner in the Chronicle, I should be glad to have it inserted, as it would tend to show the materials of which our churches are composed, and also to excite the sympathy and prayers of our brethren in England on behalf of Five poor Orphans, bereft of father and mother in the short space of two days. Before she was baptized she was in the habit of earning from two to three shillings in the week by her needle, from a neighbouring gentleman's family ; but, since then, the work has been entirely withheld, and now the death of both her parents has left herself and the other children quite destitute

of support. She is herself about eighteen years of age, the next eldest fifteen, and the others all much younger. What the Lord may enable us to do for them, I cannot as yet so much as conceive. I have sent the letter untranscribed, but I hope you will be able to decipher it, and I am sure it will repay you for a perusal. Her support under such a heavy affliction is extraordinary, and her views of God's chastening hand much beyond what could be expected either from a person of her years, or of her situation in life. I trust you will join with us in our prayers for direction, as to how we should act in this difficult case. Her mother was to have been baptized and added to our number, but she has gone before us ; and of her father we had some hope."

The Letter of ELIZA CAIN is printed *verbatim* : it will be seen that its grammatical inaccuracies remain, to prevent all suspicion of its not being genuine. The pathos of the style and correctness of its sentiments, are very extraordinary.

JOSEPH IVIMEY, } Secretaries.
GEORGE PRITCHARD, }

51, Devonshire Street, Queen Square,
January 12th, 1833.

Letter addressed to Mr. Thomas Berry, of Ballina.

Easky, December 12, 1832.

MY DEAR BROTHER,

With weeping eyes and sorrowful heart I take up my pen to answer your affectionate letter. I don't doubt your good nature ; I knew you would be grieved for my trouble, for I would be so with you, I know it is a permission from God ; we

deserve chastisement for our sins, therefore into his hands I commend myself. My father and my mother is dead, but my heavenly Father can never die ; but I can't but mourn for the loss of my dear parents. I have lost my earthly treasure when I lost my dear mother, but I know she is happy, and I have a real hope that

* It has been suggested, that benevolent ladies, belonging to our churches, might, without difficulty, collect small donations for this object. Such sums will be thankfully received by the Secretaries.

my dear father is happy too, I have not time to tell you now, but Mr. Irwin will tell you something about it. Could my earthly parents have protected me from injuries? God is much more able to do it; but, alas! do you ask me what my parents were? they were my dearest, my kindest, my most valuable friends: their counsels guided me; their care protected me; their daily converse was the joy of my life; their tender condolence revived me under my sorrows. Now they are gone, where must I seek such friends? but could my parents have advised me in difficulties and perplexities? God is much more able to do it. But I have lost my most prudent and faithful counsellors, but I look unto God as the guide of my youth. My dear brother, I have lost those who were my guardians and protectors, but I come to take shelter under the shadow of the Almighty's wings. Their eyes are closed and their mouths are sealed up in death; no longer can they look with compassion on my sorrows; no longer can their converse cheer or delight me; they are now returned naked to the dust, and, let my wants be ever so pressing, are now incapable of affording me any relief. But glory to God, he has not left me to sink in despair. He has promised to be a father to the fatherless: he will do with me whatever seemeth good unto him; in all my difficulties he can wisely direct me; in all my sorrows he can compassionately relieve me; in all my dangers he can powerfully protect me; in all my wants he can bountifully supply me; and, I hope, notwithstanding this gloomy prospect, he will conduct me safely through this mortal life

till I come at length to my Father's house in peace. Glory be to his holy Name, he has caused me to remember him, my Creator, in the days of my youth, that has enabled me to secure an interest in him; for I find that out of him there is no comfort. Dear brother, my trials is great, but there is a day coming when all this shall be done away.

When we cross the river, and angels we meet,
Who lead weary pilgrims to Jesus's feet,
How loud shall we sing on the heavenly shore,
A free saved pilgrim, and pilgrimage o'er.

Yes, when we arrive in that happy country, all our trials shall be at an end; there we will not be sick any more; there we shall see all those we have read of, who are gone before us; there we shall see our dear Saviour, who is gone before us to the happy place; and there we shall behold the glory of the most high God.

My dear brother, as to the Fortland family, I don't rightly know what they are to do; we are confined in this doleful habitation, banished from all human society; we are in hopes of being removed out of it shortly. Mr. Jones has promised to procure a house for us: if we are left much longer in this place I am afraid we will lose our health; but in the next letter I hope I will be able to let you know more about it. Now, dear brother, farewell, and, if we never meet in this mortal life, I hope we shall meet around the throne of the Lamb, where we shall, together with all the redeemed of the Lord, sing everlasting praises to our God.

ELIZA CAIN.

On the receipt of Mr. Allen's letter, of December the 24th, the Secretaries wrote to make further inquiries respecting this destitute family, and suggesting whether Eliza Cain might not be employed as mistress of a female school. Mr. Allen's letter subjoined, dated the 7th, inst., supplies some additional information. The reader will bear in mind that, in Ireland, these destitute orphans have not even the assistance of "the rude care of parishes," as there are no poor laws, nor workhouses, as in England.

Extract of a Letter from the REV. JAMES ALLEN.

"I send you, at your request, all the facts I have been able to collect respecting Eliza Cain and her family. It does not appear that either herself or any of her family were Roman Catholics. Her father was employed by Mr. Jones of Fortland, to take care of a few acres of land, for which he received some trifling remuneration; and, in the salmon fishing season, was also employed in taking fish off the river's mouth by nets, for the Fortland family,

which was also an addition to the little means by which he supported his family. Early in the month of December last he fell into the water, returned home, exhibited symptoms of Cholera, and died in a few hours. The house in which they had lived, with all their little furniture, was burned to ashes, by order of the resident proprietor; and the family were removed to a lonely and bleak cabin about three-quarters of a mile from the town,

in order to prevent, as was supposed, the spread of the contagion. On the following day, the mother in like manner took ill and died; and so great was the alarm excited, that, for want of other assistance, the children were compelled to dig the grave, and consign to the earth the woman who had given them birth. The place for her interment was a small spot of ground opposite the door of the cabin in which they were living.

"It appears that Eliza Cain herself received part of her education in one of our schools in Killunduff, and afterwards attended a school in Easky, taught by Mr. Berry, one of my present students. It would appear that both herself and mother were brought to the knowledge of the truth by the labours of our Scripture Readers, and by reading the word of God for themselves. God has especially crowned the labours of the Scripture Readers in that neighbourhood. At the present time we have twelve members in the Easky church, and every prospect of growing success.

"I can add no particulars respecting the Orphans beyond what was contained in my former letter. Eliza is eighteen, the next eldest fifteen, the next about twelve, and the two youngest from six to eight years of age. Their destitution is complete. For the present, it is true, they have potatoes and salt, and this will continue till the supply for the season is exhausted. This is the whole patrimony they inherit. Beyond this it is not possible to conjecture what they will do. Their beds and little furniture were burnt; and now, having removed from the miserable cabin in which they were placed, or, more properly, to which they were banished, to the house of their uncle, they are waiting to see what God in his providence will work out for them. Any sums that may be received Mrs. Allen and myself will apply to the best advantage; but, as to the particular mode of application, we could not for the present pledge ourselves. It would be our concern to expend the sums, however small, so as to avert present distress, and, if possible, secure some *permanent* good to the whole family. Your kind and considerate request, to advance the sum Mrs. Ivimey has collected, was rendered unnecessary by my having already advanced what I conceived they immediately required. We hope to collect something in this town; but this, I fear, will be small.

"Whether Eliza Cain is competent to teach a female school I do not know; but, at present, Miss Shaw, another valuable member of our church, teaches the school at Easky; and, though I might find her a school elsewhere, I could scarcely

bring my mind to suffer an unprotected female to go to a lonely place, apart from her friends and the means of grace, if it could be avoided. This, however, can be for after consideration. Mrs. Allen and myself have often talked of attempting to establish an orphan asylum in this town. This circumstance has convinced us more and more of its importance. So many difficulties, however, lie in the way, that we have been deterred from even bringing our thoughts upon it to maturity. It is not for us to decide, however. If God sees fit, he will bring it about in his own time and in his own way."

Limerick, December 19, 1832.

FROM THE REV. WILLIAM THOMAS.

To the Secretaries of the Baptist Irish Society.

MY DEAR FRIENDS,

I send a statement of the Schools for this quarter: their present condition and improvement would, I am sure, give great satisfaction and encouragement to their kind supporters, could they see them; and would, I am convinced, make every effort still to afford them to drink of the pure stream of life; for it is the river that makes glad the city of God: the word of the Lord is read, and almost an incredible number of chapters committed to memory, at which the children are very expert. It is, indeed, delightful to see most of the Schools so crowded, even at this inclement season, with half-naked, ragged, and bare-footed children. There was never any objection on the part of the people to the Schools, or to the use of the Scriptures; this is positively proved; for when any of the priests are quiet for a while, the Schools are crowded, and the people thought I was an angel of God when first I went to establish the Schools among them, until I was denounced by the priests from their altars as a devil.

With this, I also send the Scripture itinerant and sabbath readers' journals for the month, which it is hoped will be satisfactory. Of myself I wish to say nothing, as it is always uncomfortable to my feelings. I have tried to be useful, and it is the desire of my heart. I have indeed most gratefully to acknowledge the kind and protecting care of our blessed Lord, surrounded by danger, desolation, and death.

The weather has been very severe and tempestuous. The 2d inst. was I think the most stormy and awful day I ever experienced. I was involved in sheets of fire, and the thunder was terrific, accompanied

with hail, rain, and storm. I went from Kenagh to Cleughjordan and back, about 22 miles, my kind friends the Burr's, who gave me their horse and gig to go, wanted to prevent me; but I would do what I thought was my duty, and felt a pleasure in it. The first day I went to Mr. Pelier and O'Brien's bridge, inspected the schools and preached in the evening, to a large room full of people, who heard with great attention.

The school at Ballycar has increased to 160 children, only seven protestants: this is called the Bristol school, from where I now write.

I attended a Scripture meeting here this week: Major C.'s parlour was filled with gentry; I expect to attend another meeting to-morrow at Cербally. I gave several exhortations to Roman Catholics, distributed a great deal of tracts, which were received with much acceptance. I shall be thankful for as many as I can get for that important purpose, one which I threw into an area some years ago, had been the means of the conversion of four persons; two I hope went to heaven, and two more are devoted children of God.

Your affectionate
WILLIAM THOMAS.

CONTRIBUTIONS.

By Rev. G. Pritchard.

Miss Munns	-	-	-	-	1	1	0
F. M.	-	-	-	-	0	5	0

From Rev. J. Nicholson, Kingsbridge.

Amount sent from Dartmouth							
subscriptions	-	-	-	-	1	0	1
Kingsbridge part of sub-							
scriptions, Juvenile So-							
cietv	-	-	-	-	0	13	6
"Thank-offering" for the							
Lord's preserving care	-	-	-	-	2	10	0
					4	3	7

By the Treasurer.

Collected at Norwich, by the							
Rev. C. Elvin	.	.	.	.	59	3	4
Collected by the Rev. T.							
Thomas, London, in the							
Principality	.	.	.	.	65	3	0

Received by Mr. Ivey.

From Mrs. Burls, Edmonton, for the
"Carter-lane School," two pieces of
print, containing fifty-six yards, and a
piece of India calico.
From Mrs. Keene, of Pershore, a parcel
containing useful articles for the
schools.

Received by Mr. Ivey, for Mrs. Wilson.

Mrs. West, Chenies	-	-	-	1	0	0
From Mrs. Holland, Bristol				5	0	0

For Eliza Cain.

Mrs. Burls and Daughters	-	1	10	0
Mrs. Holland, Bristol	. . .	5	0	0
Collected by Mrs. Ivimey	. . .	8	10	0

The following books have been received for the Library at Bellina, from an anonymous friend, by X. A. X. of Bath.

Scriptores Romani; Livi, Selesta, &c.
Baxter's Matho, 2 vols.
A Specimen of Papal and French
Persecution, &c.
Ainsworth's Arrow against Idolatry.
Lardner's Cabinet Cyclopædia, 1 vol.
(Natural Philosophy).
Blair's Letters on the Revival of
Popery.

Watts's Logic and Improvement of
the Mind, 2 vols.

Sermons by Joseph Bellamy, D. D.
Wood's Introductory Lecture on the
Study of Zoology.

A Sermon by Rev. William Jay.
Missionary Register for 1826, 1827,
and 1828.

From Mrs. Davis, Walworth.

Baptist Magazine, from the com-
mencement to 1818, sundry Reports, &c.

Mrs. Kewell, 4 vols. Baptist Maga-
zine for 1816, 1817, 1818, and 1821,
and seven years ditto, unbound.

Subscriptions received by W. Napier,
Esq., Grand Junction Wharf; Mr. S.
Marshall, High Holborn; Mr. P. Millard,
Bishopgate Street; Messrs. Burls, 56,
Lothbury; Rev. J. Ivey, Devonshire-
street, Queen-square; and Rev. G. Pritchard,
4, York-place, Pentonville, gratuitous
Secretaries; by Messrs. Ladbroke and Co.,
Bankers, Bank Buildings; by Mr. H. D.
Dickie, 13, Bank-street, and Rev. Mr.
Innes, Frederick-street, Edinburgh; and
by P. Brown, Esq. Cardigan.

MISSIONARY HERALD.

CLXX.

FEBRUARY, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

SEWRY (Beerbhoom.)

Under date of the 26th of October, 1831, Mr. Williamson gives the following particulars respecting Missionary operations at his station.

Our morning service is at 9 o'clock, and is attended by all the native Christians residing near us, forming a congregation of about fifty persons. The service consists chiefly of the explanation and application of a portion of Scripture, accompanied with singing and prayer. The greater number of this congregation return again in the evening, when they are catechized on the discourse they have heard in the morning, and dismissed with prayer. This plan, even since its adoption, about two years ago, I have found exceedingly beneficial, and greatly regret its not having been adopted at an earlier period. It secures attention, affords a greater facility of understanding what is illustrated, and admits of more close personal application. Besides the passage being read over several times, and the observations upon it recalled to mind by most in the

course of the day; the subject is altogether, I trust, too well impressed upon the mind to admit of being soon forgotten. On Thursday mornings we have an address from one of the native assistants, and an English prayer-meeting in the evening. On Sabbath morning I preach a sermon to the native Christians before breakfast, and at 10 o'clock conduct a service in English, with those who attend on Thursday evenings, and who, besides ourselves, consist chiefly of the European writers of the station. At 12 o'clock, the school sircars make their appearance, and again depart, after having satisfied themselves on passages of the Gospels they have met with in the course of their weekly reading, but which they have not well understood. In the afternoon I hear the Christian Children's Scripture Catechism, and question the young men on the morning's sermon. The Sabbath is closed with a general prayer-meeting in Bengallee in the evening.

Both morning and evening, the native assistants preach, either in the bazaar of this place, or in some of the neighbouring villages, except when they go to a distance of five or six miles, to visit some of the larger villages, where markets are held on market days. You will naturally enough expect that I should take a part in these labours, and, with the exception of Lord's-days, I make it a point of visiting at least some one place or other, either in the morning or evening. We have ge-

nerally the best congregations in Sewry Bazaar, to which place I usually repair as soon as the sun will allow me, and this is just the period when public business closes for the day. The congregations are generally from twenty to fifty. Respectable natives are seldom seen among us. Some, however, do occasionally approach rather late in the evening, when it is beginning to get dark; being ashamed of us in open day. Among the heathen, the above is our more confined course, during the rains and preceding hot weather. In the cold season, besides visiting three considerable melas (fairs) at which all of us remain at least a week, we make frequent excursions, in various directions, among villages too distant to be visited at other seasons, seldom distancing Sewry more than twenty or twenty-five miles. In these more distant journeys we are always well supplied with books and tracts, which we give away both carefully and freely.

The schools are regularly examined at least once a month. The masters are paid chiefly by the progress of their pupils, whose knowledge of Geography, but especially of the Gospels, is already very considerable, and much more than I could have believed only a short time ago. But the Christian Grammar School, which still continues to occupy the greatest share of my attention (the higher classes having no proper master as yet, I am obliged to teach them myself) afford us the most encouragement. The elder boys have already got over the Sanscrit Grammar (a good three years' work, and comprising the chief difficulties of that difficult language). Besides, they are good general scholars, have already made good progress in Scripture knowledge, and are generally steady young men; so that, were they truly pious, they would be a very superior class of native assistants in the great work to any we have yet been able to obtain. The annual examination of the schools will take place about the close of the year, and we trust the exhibitions will be gratifying both to ourselves and to their supporters in this country, the ladies and gentlemen of the station, who, we expect, will as usual favour us with their attendance.

A subsequent letter dated 15th of May last, announces that Mr. Williamson had abandoned the idea of connecting himself with the Serampore College, and proposed, with the concurrence of the Committee, to retain his station at Sewry.

CEYLON.

Mr. Daniel's Journal for March, 1832.

As the harvest is now concluded, I have this month begun my itinerating excursions. But as the people are busy in threshing their corn, the attendance has not generally been so large as before.

This month two tracts, which I have prepared, are passing through the press; the one is against Mahomedanism, which has been translated into Tamul by a very intelligent Tamul native—1000 is to be published at the expense of the Tract Society. The other is against Popery, on the topic of image worship—1000 have been printed in Portuguese—2000 are to be printed in Singalese, and 2000 in the Tamul language. This is the first attack by means of the press which has been made on Mahomedanism and Popery in the southern part of the Island. It may seem strange that, much as Popery and the religion of false prophet prevail here, no efforts ere this have been made to assail these errors, and lead their wretched victims to the only Saviour. It is designed that the tract on Popery shall be followed by a succession of others at proper intervals. During the present month, Mr. Gogerly preached a sermon on behalf of our mission. The collection would have been thought in England a very poor one, £3. 9s., but in this place it exceeded my expectations. The people here, in general, are miserably poor, and the higher class of society could be scarcely expected to be present on such an occasion.

Our Sabbath Singalese Sunday School has during this month much increased. Some time since, I found it difficult to secure the attendance of the young people for such a purpose. We have endeavoured to revive this department of Sabbath labour, and have found ourselves cheered by a larger number than could be expected, considering the religious prejudices which exist in this benighted place.

The word of God has been continually preached during the month, both in our stated chapels and many places in Colombo, and the villages around. We now sow the seed, and we want the Spirit of God to produce the harvest. We pray for it. Let British Christians then aid us in this high employment, and O that in answer to our prayers, we may see the world filled with the knowledge of the Lord, as the waters cover the sea.

BURMAH.

From the "Lowell Evangelist," a paper edited by one of our ministering brethren in the state of Massachusetts, with which we have been favoured by a friend in New York, we copy some particulars respecting this highly favoured mission, which, we are persuaded, will be very gratifying to our readers.

In a report from the Committee of the General Convention of Baptist Churches, dated in June last, it is remarked,—

The present month completes the nineteenth year, since Mr. and Mrs. Judson sailed from Madras, to seek for an asylum and a field of labour in the Burman empire. The circumstances under which they arrived at Rangoon, and there commenced their enterprise, were apparently the most unpromising, and, had not their hearts been strongly fortified by the love of Christ against the force of "*things which are seen and temporal*," even they could not have withstood the dreary influence of the discouragements which frowned on their pathway. But they knew in whom they had believed, and were willing still to confide in his integrity. Relying upon Him as their Righteousness, Wisdom, and Strength, and imploring and expecting the promised agency of the Holy Spirit, they applied themselves immediately and vigorously to their Missionary work; and we are now permitted to witness results which, in the early years of the Mission, the most sanguine and romantic hardly dared to anticipate—results which have rewarded the friends of the enterprise a hundred fold for all their efforts and sacrifices, and practically refuted all the predictions of disappointment and defeat which "*the fearful and the unbelieving*," have so freely and confidently uttered.

True, Gaudama has not been dethroned from the affections of Burmah's millions.—"The age of dark hearts" has not yet passed away. Jehovah is not yet acknowledged as the ONE GOD of the Universe, nor is Jesus received as the one and only incarnation of the Divinity, nor are the pagodas converted into places of Christian worship. But the work of mercy is begun, and God has smiled propitiously, and much has been accomplished—much even to that eye which recognizes only the immediate effects of missionary labour, and immensely more in the estimation of him

who looks into futurity, and measures the utility of these immediate effects by the chain of remote and ultimate consequences, which his vision contemplates, not only as embracing a single empire, but as encircling the globe and stretching away into eternity.

Previous to the commencement of this year, 348 had been baptized upon a profession of faith, and added to the several churches. Of this number 192 were baptized the last year. 150,000 tracts, containing more than a million of pages, had been printed, and upwards of two-thirds of them distributed to the people who solicited and seemed anxious to read them.—Mr. Judson, beside performing a large amount of other missionary labour, had succeeded in translating more than half the Bible into the Burman language, and several of the translated portions had been printed and circulated in the form of tracts, and the Holy Spirit had rendered them subservient to the conversion of a number of souls. Probably by this time, brothers Bennett and Cutter, the printers, are engaged upon the whole New Testament, which has long been ready for the press, and, should the life and health of Mr. Judson be spared, it is believed the day is not far distant, when the entire Scriptures shall be given to ten millions of pagan Burmah.

Various considerations unite to indicate most forcibly the duties of the American churches in reference to this Mission. It has been, from its origin to the present period, the child of special Providence; it was entrusted to our care; and so far as the events and intimations of special Providence can supply the place of explicit revelation, they seem to assure us, not only that it is incumbent upon us to make an effort for the regeneration of Burmah, but especially that such efforts shall not be unavailing. The whole history of the enterprise encourages us to "*believe in hope*," and to exert ourselves for its sustentation and enlargement, anticipating the continued blessing of heaven until not only Burmah, but the whole eastern hemisphere shall have turned to the Lord. But not only to our faith and our hope does that eventful history appeal;—it has begun to seize strongly hold of our sensibilities, and address itself to the tenderest sympathies of our nature. The soil of Burmah is already hallowed by the tombs of seven of our Missionaries,—and thirteen survivors are rapidly wearing out their energies in the severe but delicious services of garnering up the whitening harvest, and preparing a stock of implements for the use of their successors, and four others are taking their departure from Boston to join

the mission, and live, and labour, and die for Christ and the heathen. Soon it must be said that every State has a son or a daughter in Asia, and then will a mass of feeling be enlisted in favour of the Mission which shall prompt to a fervency of prayer, and a largeness of liberality, that correspond somewhat with Christian obligation.

The demand for additional labourers is great and constantly increasing. "Nearly all the Missionaries, says Mr. Jones, in a recent communication, "are alone in their respective stations." Thus insulated and single-handed in their operations, what can they effect?—Multitudes of new stations are ready for occupation *as soon as we can have men for them*. Behold the Karens also hungering, if not starving, for the Bread of Life, and multitudes of Taleings getting only crumbs of it through the medium of a language which many but very imperfectly understand. But it is not a little mortifying to perceive how slow is the process by which this Mission receives its scanty reinforcement. There is too much reluctance to submit to personal sacrifice to go ourselves or to let our children go and preach the kingdom of God to the benign nation which is now inviting us to its shores. Our fathers and mothers, much as they love their money, will cheerfully surrender it to the *funds*, rather than consecrate even one of their converted children to the *work*. And even their converted children are less ready to enter the service, than their early ardor and zealous professions of love for souls would seem to promise. How happens it, when the claim is so just, and the call so imperative, that such a diminutive proportion of our young men, who profess to be called of God to preach his gospel, are inclined to enlist in the Missionary enterprise?

Is it dread of hardship? Is it love of home and its endearments? Is it fear that life would be briefer in Burmah than in America? What is it that operates so like enchantment, binding us closely to our native soil, dimming the eye to the condition of perishing millions, and deafening the ear to their wail, and hardening the heart against the appeal with which humanity and religion would fain touch some tender chord of our nature? Says Mr. Judson, "it is most distressing to find, when we are almost worn out, and are sinking, one after another, into the grave, that many of our brethren in Christ at home are just as hard and immoveable as rocks—just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot sit still and see the dear Burmans, flesh and blood

like ourselves, and like ourselves possessed of immortal souls, that will shine for ever in heaven, or burn for ever in hell—we cannot see them go down to perdition, without doing our very utmost to save them. A spirit of religious inquiry is extensively spreading throughout the country, and the signs of the times indicate that the great renovation of Burmah is drawing near." And then he expresses a wish for at least twenty more Missionaries, versed in the language, and for means to publish tracts and bibles, and to establish schools. "But those rocks and those icy mountains have crushed us down for many years." Yet he indulges the charitable hope that we, unfeeling and inactive as we are, might have our granite softened, and our ice dissolved.

Under date of December 29, 1831, Mr. Judson takes the following review of the progress of the mission up to that date.

On looking over the result of the past year, I find that 79 persons have been baptized at Tavoy, 136 at Maulmein, and 5 at Rangoon—217 in all;—of whom 89 are foreigners, 19 Taleings or Burmese, and 109 Karens; 1 has been excluded from the native, and 1 from the European church in Maulmein.

The following table exhibits the number baptized in Burmah from the beginning—

Year.	Place.	Native.	For.	Tot.
1819	Rangoon,	3		3
1820		7		7
1821		3		3
1822		5		5
1823		None.		—
1824		War.		
1825				
1826	Enmah,	3		3
1827	Amherst,	1		1
1828	Maul. and Tav.	29	4	33
1829		39	12	51
1830	Rang. Maul.	42	8	50
1831	and Tavoy,	128	89	217

Total 373; of whom 260 are natives and 113 foreigners. Of the whole number, 11 have been excluded, and 11 have died in the faith.

The adult school, which has prospered well, will be suspended at the close of the year, most of the scholars having learned to read and committed to memory several important portions of the tracts and scripture. In view of my leaving Maulmein, on a second tour among the Karens, the two deacons, Ko Dwah and Ko Shwaybay have been appointed to conduct the daily

evening worship, and the public worship on Lord's-days. The former acts also as teacher to Mrs. Bennett, and the latter is employed in copying translations. Ko Manboke, the other deacon, and his wife, go to the aid of brother and sister Wade, at Mergui, where pastor Ing is also stationed.

Moung Sanloon and Moung Shway-moung are appointed to itinerate in the direction of Yay; and Moung Poo, from the school, and Moung Zah, to itinerate between this and Amherst, chiefly in the vicinity of Pahouk. Ko Shan and family go to reside at Taranah, a populous Taleing village, on the Gyeing, a village a few miles above Maulmein, where he has a son settled. Moung En expects soon to revisit Rangoon; Moung Dway has gone to Bengal with brother Bennett. The three Karen families, who have been in the adult school, and Moung Doot, who is now here on a visit from his station at Wadesville, I shall take with me, together with Ko Myatkyan who speaks the Karen well, Moung Zuthee, Moung Taumagnay, Moung Tsan-loon, the schoolmaster, and Moung Ouk-moo, just from school, "all good men and true." Brother Kincaid lives in town, and is chiefly occupied with the Europeans;—so that sister Bennett only remains in charge of the homestead, and the female disciples, who mostly stay behind, while their husbands are out on service. Scanty are our resources, and we are obliged to put every thing into requisition. May the Lord soon send us more help from our native land; or if that be not his will, may he cause his strength to be made perfect in our weakness.

A. JUDSON.

JAMAICA.

Soon after our last Number went to press, we received a letter from Mr. Kingdon, dated Montego Bay, November 8, which removes all fear respecting his personal safety, though the kind friends who defended him, at the risk of their lives, from his murderous assailants, are still immured in jail. When shall these scenes of violence and outrage have an end? Mr. Kingdon writes as follows:—

"Respecting the Savannah-la-Mar riots I am happy to say that justice has

so far prevailed, that the Grand Jury here have found a bill against many of our assailants, for having acted riotously with fire arms, but not for having fired. Had there been an upright jury, the latter bill would not have been ignored; and so great is the prejudice against us, that I doubt not that our friends will have every bill found which may be sent in against them. The Attorney-General is plainly convinced of our having been most barbarously attacked; but still, he is bound to act on the affidavits sent in to him against our party, and therefore, he intends to indict two for firing or ordering to fire, and several others for riot: he will not send in any bill against me, being convinced that I was not concerned in the conflict. If the bills for felony be found against Mr. John Deleon and Mr. Dolphy, their trials will be removed to Kingston; we hope, at all events, they will be postponed till the Grand Court in February, when it will be decided where they shall be tried; if in any place in the Island justice would be done, it would be at Kingston, where a greater number of coloured persons would be amongst the jury. There we fear not the result; but here there would not be any hope of a fair trial."

He adds, a few hours afterwards:—

"I am deeply grieved to say, that the Grand Jury have found True Bills against my kind friends Mr. John Deleon and Mr. Dolphy, for felony. But the Attorney-General declared, in open court, they could not be found guilty when tried in Kingston, and tried to the uttermost to get them bailed; but the Chief Justice would not bail them; so that, unless the Chief Justice alter his mind, or the Governor have the power to interfere, they will remain immured in the jail here till February Grand Court! From thence, the trial will be removed, I hope, to Kingston. I kept this open to the last, to give you the result of the inquiry before the Grand Jury."

While our brethren are illegally harassed and threatened, and a systematic determination is evinced by the Magistrates to prevent their preaching the gospel, we beseech our readers to remember the far greater trials of the numerous flocks who have so long been deprived of their

earthly shepherds. As bearing upon this point, we insert the following letter, which has been for some time in our possession, from the church at Falmouth, over which our brother Knibb presided, till he was compelled to leave them. We have not corrected the few grammatical errors in this artless composition. Its pathos and piety will, we doubt not, appeal very forcibly to the hearts of thousands.

Falmouth, Jamaica, April 16, 1832.

From the Baptist Church to the Friends and Fellow-Christians in Great Britain.

"We doubt not, ere this, you must have heard of the distressed state of Mission and Churches in this Island. Immediately after the breaking out of the late recent rebellion, our Church in this place was levelled with the ground—our Minister was torn from us, and taken to prison, at a time when not the least shadow of a charge was brought against him. He humbled himself, he suffered imprisonment, not because he was guilty, but for the sake of Him who died to save a perishing world.

"Within the last three months, we have endured prosecutions of every description—we have been deprived of the public means of grace—Sabbath after Sabbath, no place of public worship to go to—no minister to unfold to us the words of eternal life—many of us, for years gone by, were in the habit of going to the Established Church of England, but was ignorant of the one thing needful, and would have been in gross darkness, were it not for the preaching of Dissenting ministers; many of us had a name to live when we were spiritually dead—we had the name of Christians when we were strangers to vital religion.

"We love all Christians, of whatever denomination or name they may be called, that love our Lord Jesus Christ in sincerity and in truth; we, as a church, therefore, beg and intreat, that the friends will leave no means untried for the promotion of the Redeemer's kingdom, in this wicked land.

"We know that our pastor did all that lies in his power to quell the late recent rebellion, and we are confident that the head and front of his offence is, for preaching the gospel; he never shun to declare the whole counsel of God; he

never hesitated to say that all men by nature are sinners in the sight of God, whether rich or poor, high or low—profanation of the Lord's day, &c. &c.; these doctrines are too humbling for the Jamaica nobles. Look at the different resolutions that have passed in the different parishes for the expulsion of the Sectarian Missionaries from our land: what can we expect from such men as those who compose the *Colonial Church Union*?

"In April 1831, our church in this place consists of 885 members—we are now wandering like sheep without a shepherd: we trust that the friends in Great Britain will assist us in our great troubles, that we may again have a house erected for the worship of the living God, and that we may again be enabled to have him, who has been labouring among us for more than two years. He has been a friend to the destitute, a counsellor in all our distresses, a faithful and affectionate pastor.

In our last Number we adverted, with great satisfaction, to the proposed Meetings for special prayer, on account of this persecuted Mission, on Wednesday, the 16th ult. These meetings, we are thankful to learn, were attended very numerously, in different parts of town and country, by the great body of Evangelical Dissenters. Several clergymen, also, we have been informed, testified their brotherly sympathy on the occasion, by convening their pious friends together for the same purpose—a *Church Union*, rather different from the impious Association which arrogated to itself that name in Jamaica! May the many fervent petitions offered up in the solemn assemblies on that day, be heard and answered; as well on account of the wicked persecutors of the servants of Christ, as for the objects of their cruel enmity.

We deem it not unsuitable to add, that at the first Meeting of the Central Committee of the Baptist Missionary Society, which

occurred after the 16th, the Treasurer, J. B. Wilson, Esq., in the chair, the following Resolution was unanimously agreed to:—

“That this Committee have witnessed, with much satisfaction, and acknowledge, with lively gratitude, the friendly promptitude with which so many of their Christian brethren of the Independent and Calvinistic Methodist denominations, together with those in the connexion of the late Countess of Huntingdon, united in observing Wednesday last, the 16th inst., as a day of public intercession on behalf of the persecuted Missionaries in Jamaica, and their oppressed and scattered congregations. The Committee trust that a divine benediction will follow these united services, and that so gratifying a proof of the sympathy felt in the welfare of one part of the Christian community, will prove an earnest of still increasing harmony and concord, among all who revere the authority, and hope in the mercy of our Lord Jesus Christ.”

P. S. Although the regular Jamaica Packet has not yet arrived, intelligence has reached us, by the way of New York, up to the 24th

of November last. In conformity with instructions from the Government at home, Earl Mulgrave sent a message to the House of Assembly, recommending them to provide means for rebuilding the Sectarian Chapels, so wantonly and illegally destroyed during the late insurrection. With this recommendation, it is said, the Assembly refused to comply; so that the subject will now come under the immediate notice and arrangement of His Majesty's Government. The *Jamaica Courant* has been indulging in his usual strain of invective on the occasion, describing the chapels as ‘dens of iniquity,’ ‘set apart for preaching and teaching sedition,’ &c. Our readers will be tempted to smile at these miserable efforts of imbecile malignity: we are sure they will unite with us in hoping that none of our missionaries will ever degrade themselves so far as to draw forth the commendations of men of this stamp!

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Mr. J. C. Marshman....	Serampore	July 30, 1832.
	Rev. J. D. Ellis.....	Calcutta.....	July 28,
	Do	Do	Sept. 20,
	Messrs. W. Pearce & Ellis.	Do ..	Aug. 1.
	Rev. John Lawrence. ...	Digah.....	June 23.
WEST INDIES....	Messrs. R. Brooks & others	Kingston.....	Oct. 12.
	Rev. T. F. Abbott	Montego Bay	Oct. 5.
	Messrs. Nichols & Abbott.	Do	Nov. 6.
	Rev. John Kingdon.....	Do	Nov. 13.
	Francis Gardiner....	Kingston.....	Oct. 11.
	Joseph Burton.....	Do	Oct. 5.
	Do	Do	Nov. 12.
	Walter Dendy.....	Do	Oct. 3.
	Joshua Tinson. ...	Do	Oct. 10.
	Do	Do	Oct. 12.
	Do	Do	Nov. 6.
	H. C. Taylor	Spanish Town.....	Oct. 11.
	Do	Do	Nov. 12.
	Samuel Nichols....	Kingston.....	Oct. 12.
	John Clarke.....	Spanish Town.....	Nov. 10.
	W. Whitehorne....	Kingston	Nov. 12.
SOUTH AFRICA....	William Davies.....	Cape Town.....	Oct. 19.

Contributions received on account of the Baptist Missionary Society, from December 20, 1832, to January 20, 1833, not including individual subscriptions.

Legacy of Mr. John Hill, late of Westminster (Executors Rev. R. H. Shepherd and Mr. W. Harding) - - - - -	100	0	0	Cheltenham, Collection and Subscriptions, by Mr. J. B. Winterbotham - - -	69	18	0
Newbury, Subscriptions and Collections, by Rev. T. Welsh - - - - -	44	19	0	Monmouthshire, Ladies' Society, by Mrs. Conway (Female Education) - -	20	0	0
Twickenham, collected by Mrs. Buchanan - - -	1	12	0	Bratton, Collection and Subscriptions, by B. Anstie, Esq. - - - - -	16	5	1
Woolwich, collection at Salem chapel, by Mr. Abethel - - - - -	11	8	9	Beaulieu, Collection and Donations, by Rev. I. B. Burt - - - - -	9	5	0
Rotherham, female children at the British School, by Mr. Dexter - - - -	1	0	0	Oxford, by Miss Collingwood:—			
Stepney, collected at Miss Whitfield's school - -	0	10	0	For Calcutta			
Datchet, collected by Mrs. Bailey - - - - -	2	0	0	School - - - - -	12	5	6
Watford, collected by Rev. Thomas Burchell - -	13	14	0	Jamaica ditto - - - -	10	8	6
Exeter, by the Rev. John Mason - - - - -	30	0	0		22	14	0
Sheerness, collection by Rev. G. W. Moulton -	11	5	0	Chesham, Penny Society in Rev. J. Hall's family - -	0	10	0
South Devon, by Mr. John Nicholson:—				York-street, Walworth, part of a collection by Rev. George Clayton - - -	33	5	9
Dartmouth - - - - -	2	0	2				
Bovey Tracey - - - -	6	3	0	DONATIONS.			
Ashburton - - - - -	2	6	6	Friend, Rotherham, by Mr. Dexter - - - - -	2	0	0
Modbury - - - - -	1	2	6	James Gorst, Esq. Somers Town (for Schools) - -	15	0	0
Kingsbridge - - - - -	19	2	0	S. M. - - - - -	1	1	0
	30	14	2	James Taylor, Esq. Stoke Newington - - - - -	5	0	0
Dorking, friends, by Mrs. Jackson - - - - -	2	0	0	A. Z., by Rev. Joseph Ivimey - - - - -	2	10	0
Missionary Box, by Misses Spurden - - - - -	1	1	0	J. G. Piffard, Esq. by Mr. W. Beddome - - - -	5	0	0

TO CORRESPONDENTS.

Magazines and other pamphlets have been kindly forwarded to the Mission House, by Robert Wigney, Esq. of Brighton; Rev. Jonathan Carver, Necton, Norfolk; and Mrs. Hobson, of Camberwell.

A box of various articles for the Native School at Digah, under the direction of Mr. and Mrs. Lawrence, has also been received, from the Rev. Samuel Brown and friends, of Loughton.

Of the sum of £78 4s. 6d., acknowledged in the Herald for December, from our friends at St. Mary's, Norwich, £3 18s. 6d., was a contribution from the church at Necton, under the pastoral care of Mr. Carver.